

THE ANGLICAN DIGEST

III QUARTER A.D. 1976



A Prayer to be used for the Meetings of Convention.

ALmighty and everlasting God, who by thy Holy Spirit didst preside in the Council of the blessed Apostles, and hast promised, through thy Son Jesus Christ, to be with thy Church to the end of the world; We beseech thee to be with the Council of thy Church [*about to assemble*] [*now assembled*] in thy Name and Presence. Save them from all error, ignorance, pride, and prejudice; and of thy great mercy vouchsafe, we beseech thee, so to direct, sanctify and govern them in their work, by the mighty power of the Holy Ghost, that the comfortable gospel of Christ may be truly preached, truly received, and truly followed, in all places, to the breaking down the kingdom of sin, Satan, and death; till at length the whole of thy dispersed sheep, being gathered into one fold shall become partakers of everlasting life; through the merits and death of Jesus Christ our Saviour. *Amen.*

[The proper form of the above (Book of Common Prayer p. 36) should be said weekly preceding the General Convention at Minneapolis (11-22 September) and daily during its sessions.]

INSIDE THE DIGEST

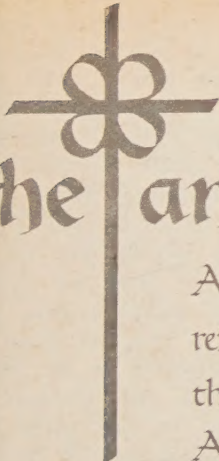
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III QUARTER A.D. 1976



the anglican digest

A quarterly miscellany
reflecting the words and work of
the faithful throughout the
Anglican Communion.

DEFENDER OF THE FAITH

[T FALLS to me, on this occasion, to defend Christ's Holy, Catholic and Apostolic Church, although it might appear more exciting, more progressive, more responsive to the wind of the Holy Ghost to attempt to alter the Church for which our Lord gave His life, to try to change the faith once delivered to the saints.

Does the Holy Ghost say on-ly "Change"? May He not also say, "Hold fast to that which is good"? In our Prayer Book (p. 37), we ask many things of God for His Church — that He purify it where it is corrupt,

that He provide for it where it is in want, that He reunite it where it is divided. Have we forgotten that we also pray that where it is right, He establish it? Let us not be tossed to and fro and carried about with every wind of doctrine — a wind we appear to mistake for the rushing fire of Pentecost. Let us, instead, put on the whole armor of God, above all taking the shield of faith, secure in the belief that we have the mind of Christ.

Our religion is a revealed religion, our faith an historical faith. Through many centuries

God prepared the Jewish people for the great drama of His Incarnation, Death, and Resurrection. In the fulness of time — that is, when all things were ready, He sent forth His only-begotten Son. He had prepared a people who were monotheists among polytheists, who understood something of morality and holiness in a world full of corruption and cruelty, and who, let it be said, had a patriarchal society and a male priesthood in a society where many religions were matriarchal and had priestesses. There were further divine preparations in the Gentile world to facilitate the rapid spread of the new faith: the entire Mediterranean was under the control of Rome, and Rome was at peace; there was a common language, the *koiné* Greek of the New Testament; and there were excellent roads and sea routes. All of those preparations had been made by God, and yet we in the 20th century appear to think that we could have done better than God in choosing a time for the coming of Christ. We think that He would have been more sensible to have chosen a century in which the family totters and our jails and mental hospitals are filled with broken human beings who suffer from the lack of a father's authority and love — or to have chosen a century

in which men and women cannot hardly be told apart, so that His creation of male and female is held up to ridicule. We think that Christ was a little old-fashioned to have taught us to pray, "Our Father," and that we, in our greater wisdom, have an understanding better than His of the nature of God. Those are harsh words, but in the household of faith we should be able to accept truths, and the truth is, that far from allowing ourselves to be transformed into the likeness of Christ, we, in our pride and sin, have asked that He be conformed to this world, of which we suppose ourselves to have made such a paradise.

The late Dorothy L. Sayers, one of the great champions of our faith, once said that the proper question to be asked about any doctrine is not, "Is it pleasant?" but "Is it true?" Not everything about the Church pleases me: there are many times when it would suit my sinful soul better if there were more equality in the Church and less hierarchy; it happens, however, that our religion is not a democracy but an aristocracy; at the name of Jesus every knee should bow and every tongue confess that Jesus Christ is Lord. That is the simple truth and all of us

know it. It does not please me, either, as a so-called educated and liberated woman that, as a Christian, I owe obedience to my husband, but the model has been given us; as Christ is the head of the Church, so is the husband the head of the wife. The question is not, "Is it pleasant?" but "Is it true?" Was it pleasant for our blessed Lord to have been obedient to death, even unto the death of the Cross? Yet in this century whatever pleases us we must have — let the body of Christ be torn, let the faithful priests and bishops be reviled, let the virtue of obedience be scrapped, no matter, so long as we satisfy our own selfish desires.

The situation in which we find ourselves, a situation in which authority is flouted, bitterness and dissension are rampant, and division threatens, is not one that has come about overnight. For a long time we have failed to educate our children adequately in the faith and history of the Church: sound



learning seems to have diminished in many of our seminaries; when prominent Churchmen have uttered public heresy we have tapped them

lightly on the wrist; in all ways we have shown that theological truth has ceased to be of much importance to us.

Truth, indeed, is the Cinderella of the present controversy. Have we forgotten that the Holy Ghost is the Spirit of truth? Have we forgotten that at our Confirmation He gave us the gifts of wisdom and understanding? That in the Sacrament of the Altar we receive the unleavened bread of sincerity and truth? From those Sacraments let us derive the strength to recognize and proclaim what we in all honesty know to be true: that Christ is God's Son, that God is Christ's Father, that we are a people under authority, and that, in this Church of ours which we call Catholic and Apostolic, the combined witness of Scripture and the practice of the primitive Church is united in its allegiance to a male priesthood.

The judgments of the Lord may not be always pleasing but they are true and righteous altogether — they are more to be desired than much fine gold and sweeter than honey and the honeycomb.

"Moreover, by them is thy servant taught; and in keeping of them there is great reward." —From an address to a diocesan convention by a Churchwoman.

WE RECOMMEND

◆ Not being fooled: The Book of Common Prayer is indeed available; for prices, etc., write to the Church Hymnal Corporation, 800 Second Avenue, New York City 10017; the Seabury Press, 815 Second Avenue, New York City 10017; Oxford University Press, 200 Madison Avenue, New York City 10016; or Morehouse-Barlow Company, 78 Danbury Road, Wilton, Connecticut 06897. (The Seabury Press is now offering, for \$15.00, a new reprint of the two-color 1952 facsimile edition of the Standard Book, one of the handsomest books of this century.)

◆ To those who travel, occasionally or frequently, far and wide or near to home: Order a copy of *A Directory of Episcopal Churches in the U.S.A.* from Hillspeak. Orders will be accepted, at 50 cents per copy, remittance with order, on a first come, first served basis. The little directory, measuring only 3¾" by 6", fits neatly into

glove compartment, purse, or pocket, and lists churches in the fifty states and the District of Columbia.

◆ Social activists will do well to read *Madam Secretary*, by George Martin (Houghton Mifflin Co., 2 Park Street, Boston 02107, \$16.95), if only to learn that what the first woman in a President's cabinet (Franklin Delano Roosevelt's Secretary of Labor, 1933-1945) "chose to do was determined by her religion"—not the other way around, as is currently popular; her religion was the source of her strength and convictions. Frances Perkins (1880-1965) was born in Boston of Maine Congregational parents, but found the Church (Holy Spirit) in Lake Forest, Illinois, in the Diocese of Chicago, where she was confirmed; later in Washington, D. C., she discovered St. James' Church (222 Eighth Street, N. E.), there made her Confession, recommended the place to the Henry Wallaces, who also became

regular attendants, and thereafter, at the priest's suggestion, she slipped off about every month to the Convent of All Saints Sisters of the Poor, near Baltimore, where she often talked with the Mother Superior about the concepts behind social legislation. Before she accepted FDR's invitation to join his cabinet, she consulted the Bishop of New York (then Charles Kendall Gilbert) — was it God's will for her to accept? Shortly after leaving office, she delivered a lecture in the Guild Hall of St. Thomas' Church (Manhattan) which she called "The Christian World" and which summarized the values underlying her twelve years of work as Secretary of Labor. Although Madam Secretary, as she was called, was somewhat ahead of the times, was execrated by many people, and was the subject of not a little ridicule, she was above all else a loyal Churchman, knew her theology, and practiced it — in that order.

♦ To any priest who wants his parish to grow and prosper: Write to the Church of Saint Edward the Confessor, POB 455, Mount Dora, Florida 32757, and ask for "We Welcome You", a remarkably devised 16-page booklet that gives the history of the parish, tells something about the several organizations, gives times of

services, etc. Every parish should have something of the sort. Ask for a copy and let it serve as a model — and send along a dollar to cover expenses.

♦ The next time you are in Washington's Cathedral Church of St. Peter and St. Paul: Look westward and rejoice in the brilliance and the beauty of the newly-installed rose window, which was designed by Rowan LeCompte and took two and a half years to complete. The window's central theme is the Creation: citing the words, "Let there be light!" from the Biblical account of the creation of the universe, the window's craftsman said, "It should twinkle like a mosaic, [like] a song of praise to the Creator . . . passionately and emotionally moving."

♦ To all loyal Churchmen: Continued prayers and financial support for the Society for the Preservation of the Book of Common Prayer, POB 12206, Nashville, Tennessee 37212.

♦ To all who love St. Francis and who delight in his example: *Francis of Assisi* (Franciscan Herald Press, 1434 West 51st Street, Chicago 60609, \$12.95; in England, A. R. Mowbray and Co.), a lovely addition to the vast amount of literature dealing with the Poverello, "The Little Poor Man of God", who followed the example of

our Lord Jesus Christ with such fidelity and beauty of soul. A magnificent series of color plates, with explanations, accompanies the text; Bishop Moorman (Ripon), an established authority on St. Francis, has written the Foreword.

◆ To parishes to give to a new rector, particularly if he is young or not very long out of seminary: The ten-volume series of the Rev'd Francis J. Hall's *Dogmatic Theology*, available from American Church Publications, POB 198, Pelham, New York 10803, for three dollars a volume, or for a limited time, \$25 for all ten volumes.

◆ To priest and layman alike: A valuable addition to your theological library, *Come Holy Spirit* (published by Morehouse-

Barlow Co., 78 Danbury Road, Wilton, Connecticut 06897; \$2.95 in paperback), which comprises the papers and sermons delivered at the Trinity Institute Conference of 1974 by the 100th Archbishop of Canterbury, the Archbishop Cardinal of Malines-Brussels, the XXIII Presiding Bishop, and the Suffragan Bishop of Dallas, and which offers solid doctrinal corrective to the overly emotional and destructive charismatics who would take the working of the Holy Spirit away from the very center of the Church, the Holy Eucharist.

◆ To those who work and worship in the Church and to those who, perhaps, only worship: Get Morehouse-Barlow's Christian Planning Calendar for

A PRAYER

For Faithfulness.

ALMIGHTY and everlasting Father, who hast promised to be with thy Church to the end of the world; Grant that by the power of the Holy Ghost, we all may hold fast to the faith once delivered to the saints, and in all truth and godly discipline, fulfill the purpose of him who loved it and gave himself for it, thy Son our Saviour Jesus Christ. *Amen.*

The 1976 summer bookmark, reproduced above, is also a prayer card; it is printed in black and red ink on cream stock. Rate: 50c for a packet of 25. Please ask for Prayer Card 76-B. Remittance must accompany an order addressed to The Anglican Digest, Hillspeak, Eureka Springs, Arkansas USA 72632.

September 1976 through December 1977 so that you may plan for the proper observance of the Christian Year. Attractively and practically done on heavy paper that will stand much usage, and not a little erasing if plans go awry, the calendar at \$2.75 is a rarity these days — a true bargain. Order directly from Morehouse-Barlow, 78 Danbury Road, Wilton, Connecticut 06897.

► To all Churchmen: Four sources of proper Christmas cards that are a joy to send and to receive, and that are sound in their expression of the great tidings of the Holy Nativity: (1) The Sisters of St. Mary, DeKoven Foundation, 600 - 21st Street, Racine, Wisconsin 53404; (2) The Scriptorium, All Saints' Convent, Catonsville, Maryland 21228; (3) the Curator of the Cathedral Church of St. Peter and Saint Paul, Mount St. Alban, Washington, D. C. 20016; and (4) St. Gregory's Abbey, Three Rivers, Michigan 49093. In asking for a catalog or sample cards, you might include a dollar to help cover expenses.

► To the serious Churchman, clerical or lay, who wants to study a solution to the problem of scepticism in Biblical studies: *The Only Remedy*, an English publication (English Church Tracts, Gayton Vicarage, King's

Lynn, Norfolk, England PE32 1PD, inquire about cost and availability), is an excellent statement of the truly Catholic approach to the study of Sacred Scripture. It is impossible to study the Scriptures simply as history; they must be read in the context of the Church and the faith. Any other approach, as this well-written pamphlet rightly states, will ultimately lead the student to scepticism. Our study of Scripture must be faith seeking understanding, using the tools of modern historical criticism — and all done within the Church.



MIRROR

IF YOU want a change in what you see on commercial television, turn it OFF, and encourage everybody you know to do the same.

The trouble is, people do not turn it off — we will watch almost anything. The major purpose of television may well be for information and entertainment, but we use it for something to do, for kicks, sometimes as a substitute for real life with real people, and as a way of visualizing fantasies that we would never dare to act out in person. Routine television programming is often

boring, and, if you think about it, often degrading—dreary soap operas, greed-inducing game shows, horrid films, uncanny comedies — but we watch it. If myasthenia gravis, greed, third-rate romantic triangles, and bigotry are entertaining to us, are not rape, murder, deceit, infidelity, torture, international intrigue, and just plain stealing? Are we not fascinated by what we claim we abhor?

Theatre goes during the Roman Empire became so jaded that acting often was replaced by reality: real people were really raped, crucified, tortured,

murdered, and eaten by wild animals, right on stage, before large audiences which had a genuine love for brutality, blood, violence, and suffering. Something similar may be happening to us, for we are mistaken if we think that all television is idle fantasy and harmless entertainment: it is a mirror of ourselves.

Morality, or the lack of it, on the TV shows is no doubt the product of the policies of television companies, but our viewing of those shows may be giving us a clear view of our own lives.—A parish priest

ST. LUKE THE EVANGELIST

SAINTE Luke (Feast Day, 18 October) was a Gentile and a physician and, as were most physicians in those days, probably a slave. He was a frequent companion of St. Paul, and he probably ministered medically to him. In Christian literature St. Luke is most often referred to as the "Beloved Physician", and was early the patron saint of physicians and, later, of artists.

St. Luke had a sense of history, unique among the Evangelists. He was not an eye witness to any of the events of Jesus' life, but he did try to present

an accurate and orderly account of the same. His New Testament writings, the Gospel according to St. Luke and the Acts of the Apostles, provide us with a historical narrative which remains altogether appealing even to modern ears. St. Luke has given us the familiar Christmas story, and the Parable of the Good Samaritan, which the other Evangelists neglected.

According to tradition, St. Luke lived to a ripe old age, and, unlike so many early Churchmen, seems to have died of natural causes, and quite peacefully. —A parish priest

PRaise Well VOICED

IN ONE way or another, devotion and its handmaid, poetry, have together sung, marched, prayed, and almost danced their way through the whole life of the Church. Not discounting the hymnal of the Old Testament, the Psalter, some of the best examples of our Christian heritage are found in the Church's *Hymnal* 1940. (Lest that date, along with 1928, become a snickering stock for liturgical "reformers", we hasten to urge worshippers to read the Hymnal Preface and Canon 24 on the opposite page. It was a good year — 1940.)

Two hundred thirty-six of the six hundred hymns come to us from *Hymns, Ancient and Modern*, thanks to a careful gleaning by the Church of England. We have heard them all

sung, badly and beautifully (including a few unsingable ones), but throughout the years, we have taken them for our own expressions of heroics, piety, and praise, for even just the words help us in our meditations. In singing the hymns we sometimes become so involved with an approaching half note that we don't concentrate on what the hymn is saying to us, and what we, through it, are praying. Reading them aloud helps us to enjoy a new cadence, often quite unlike the tune composed for it. For instance, our National Anthem (142) when spoken sounds like the rat-a-tat-tat of drums played for marching. Another, "I bind unto myself this day" (265), usually sung unbearably slowly at ordinations, when spoke at a mildly

FIVE COMMANDMENTS

Thou shalt not fail to Church to come; excuses to God avail thee none.

Thou shalt not come to worship late, nor for the Blessing fail to wait.

When speaks the organ's soft refrain, thy noisy tongue thou shalt restrain;

But when God's praises forth do ring, thou shalt lift up thy voice and sing.

The offering plate thou shalt not fear, but give thine utmost with good cheer.

—A parish bulletin

conversational pace recalls the skirl of bagpipes; you can almost hear the trills at the beginning and ending of each phrase.

For those who would delve for more treasure, we suggest that they borrow from the parish library, or buy, a copy of *The Hymnal 1940 Companion* (Church Pension Fund, 800 Second Avenue, New York City 10017, \$5.95) and read how the hymns were composed, and about the people who wrote them. You'll find a whole new view of the "comfortable doctrine of the Communion of Saints".—Submitted



EXPERIENCE

SOMETIMES young people in a venturesome spirit seek to acquire an acquaintance with questionable practices, questionable places, and questionable people — not with the intention of becoming involved in any unsavory situation, but just to see another side of life. Sometimes they suppose themselves to be immune to the taint of the things that they only lightly touch, and sometimes they justify themselves in seeking unseemly sights and in frequenting unwholesome places on the

grounds that such pursuits widen their experience and broaden their knowledge of life.

If that be logical, may we not ask, wouldn't we likewise be justified in robbing a bank for experience — or in starting a forest fire for experience — or in jumping off a building for experience? There are many things we might do merely for experience: for example, we never know what it is like to be in a highway crash until we have been in one, but certainly no sane adviser of youth would suggest a crash to broaden one's experience. To suggest that seeking or sampling questionable things is justifiable in winning a wider experience with life is as irrational as to suggest that we invite any danger or disaster just to know what it is like.

Our memories are what they are because of our actions and impressions — because of the people whom we know, the words and sounds that we have heard, the sights that we have seen, the thoughts that we have had, and the things that we have done. There are some things which even to touch and even to see are contaminating; there are some experiences in life, which, however broadening they may be, we can do without.—From a Sunday School teacher's scrapbook

DEPARTMENTS

HEART GLAD

■ The greatest contribution of the women of the Church cannot be set forth on paper. In most instances the women have proved to be the backbone of the family and the heart of the Church: look around you Sunday morning — from the altar guild, to the choir room to the Sunday School, to the parish library, to the coffee hour, to the pew, to the altar rail, you will find a faithful, generous, loyal devotion to God, family, and Church all wrapped up in feminine forms; it will be the same next Sunday and the next. Our hundred years in this diocese is but a droplet in the tides of time, but God is aware of every one of them and loves each one of His servants, among whom the Episcopal Church Women are quietly prominent. —A diocesan ECW president

GOOD QUESTION

■ Why does our bishop try to schedule Confirmation on Sunday mornings? Would it not be better to have them on a week night, when the emphasis could be put on Confirmation and the

Confirmands honored and, by the way, when it would be a lot easier to get, say, a neighboring priest, to preach a real Confirmation sermon?—A letter

HEART SAD

■ The church has been vandalized for the second time in a year. The last incident took place between Friday afternoon and Saturday afternoon. The Christ figure over the altar was mutilated, the altar desecrated, and a part of one Eucharistic candlestick was stolen. We regretfully abandon the ancient practice of an open church for those who wish to pray and meditate. The vestry will seek additional security measures. As always, parishioners are urged to report immediately suspicious cars, bikes, or persons around the premises,—A Diocese of Dallas parish bulletin

■ I am very unhappy about the new lay readers. If a person takes on something as sacred as that shouldn't he (or she) have the decency to dress accordingly? The women appear in jeans, sweatshirts, or anything that looks unfit; the men show up

in sport shirts, no ties — and all wear sneakers. I love our Church and I don't think such casualness and disregard shows the respect due a blessing of that sort.—A letter

■ The Episcopal Seminary of the Caribbean (*Seminario Episcopal del Caribe*), founded in 1961 and which has trained more than seventy men and women, the only trilingual institution (Spanish, French and English) in the region, has closed its doors because of "decreased vocation and the general financial decline".

MUFFED THEIR CHANCE

■ If the priests who are unhappy with the Book of Common Prayer had spent half as much time teaching the faith of the Church as contained in the Prayer Book as they have given to the trial uses, communicants of all ages and both sexes would be learned Church people who know their faith — happy and undivided.—A bishop's widow

BEAUTY AND GOODNESS

■ Between beauty and goodness there is an inseparable bond — one that has been affirmed by classical philosophers and always, of course, by poets. (Modernize the ritual of the Church? Might as well "modernize" Beethoven or Rembrandt!) An individual can be

taught from an early age to appreciate beauty — and then to demand it in everything about him. When he has learned the methods and standards of judging, and how important it is to judge, he will more happily turn away from any sordid relationship or dishonorable situation.—William B. McGrath, M.D., in *The Heart Does Not Speak English*

SHATTERED SYNTAX

■ The Rev'd Michael A. Boyle, new pastor of Saint Edward the Confessor Roman Catholic Church, yesterday received a desk set carved from his former parishioners at Saint Joseph's Church, Girardsville.—*The Philadelphia Record*

CORRECTION CORNER

■ The Anglican Church of Canada has an archbishop who is known as the Primate of All Canada and who resides in Toronto. The several dioceses of the Canadian Church are grouped in four provinces: 1960 Canada (now seven dioceses), 1875 Rupert's Land (ten dioceses and a district), 1912 Ontario (seven dioceses), and 1914 British Columbia (six dioceses). Each province has its own archbishop and metropolitan who retains jurisdiction of his diocese, but who is known as the archbishop of

whatever diocese it may be — and metropolitan of the province. For example, in the Province of Ontario, he is presently the Archbishop of Moosonee (his own diocese) and Metropolitan of Ontario. In the Province of Canada, the Diocese of Newfoundland was recently divided into three dioceses, Central Newfoundland, Western Newfoundland, and Eastern Newfoundland and Labrador, and the bishop of the once single diocese became Bishop of Eastern Newfoundland and Labrador, but since he was recently selected the archbishop of the province, he is now styled as the Archbishop of Eastern Newfoundland and Labrador and Metropolitan of the Province of Canada. [Contrary to what TAD reported earlier, there is no ecclesiastical jurisdiction in the Province of Canada known as "the Atlantic Islands".—Ed.]

■ Allen Webster Brown, 68 (priested 1934, and consecrated Suffragan Bishop of Albany 1959), is the retired Bishop of Albany (1961-1974), not the retired Suffragan; the Suffragan, since 1963, is Charles Bowen Persell, Jr.

■ Dorothy L. Sayers' *The Mind and the Maker* was not published in 1924, but in 1942. Sayers fans and others who appreciate good sound reading about the Church should look

for it in second-hand book stores; one edition, published by Oxford University Press, 200 Madison Avenue, New York City 10016, sells for \$11.75.

STEADFAST

■ I fear for the Church, but I tell my people that come what may their priest will be here to minister the Sacraments and preach the Word, and that we will be true to the faith as it hath been received by the Church.—A Diocese of Michigan parish priest

TIME HONORED SOLUTION

■ Juvenile crime, which has risen alarmingly in recent years, is nothing new, and treatment of it is many centuries old. The Incas of Peru punished the parents when a child became a menace to peace and order, and the father received especially severe punishment for not having taught his child its responsibility to society.—*Table Talk*

HOW'S THAT AGAIN?

■ A workshop sponsored by the [Diocesan] Committee for Creative Change . . . will be held on Saturday . . . at . . . The day is devoted to exploring masculine and feminine relationships through the medium of a simulation game, which will represent a microcosm

within which the participants can identify some of the male and female role stereotypes . . . which limit authentic and creative responses.—A Diocese of Chicago parish bulletin

FOR THE RECORD

■ Since June 1972, the Missions Vestment Guild of Clarendon Hills, Illinois, has sent to missions in 33 states, an assortment of vestments, altar linens, brass and silver appointments, and the like, which total up to some 330 cassocks, 319 cottas, 166 stoles, 89 choir caps, and 82 albs, to name but a few. If you have any unneeded or no longer wanted altar, sacristy or acolyte supplies (but not for choirs), or if you are in need of such items (and are within the United States), get in touch with: Missions Vestment Guild, c/o Mrs. Paul Mann, 136 Ann Street (1), Clarendon Hills, Illinois 60514.

■ Robert Burnell Stanard, at the age of 84, was ordained recently in St. Luke's Church, Dallas, Texas, by the IV Bishop of Dallas.

■ The youngest bishop in the Anglican Communion has been consecrated following his election as one of two suffragan bishops for the Diocese of Lebombo (Province of South Africa), which covers the whole of Mozambique (formerly Por-

tuguese East Africa). Thirty-year-old Dinis Sengulane is a former sergeant in the Portuguese army where he was known for leading groups of soldiers in prayer and Bible reading.

■ The American Church has more than 1,000 schools (preschool through the twelfth grade) which are directly supported by 11% of our parishes.

■ In 1929, two years after he went on the job, the organist at St. Andrew's Church, Birmingham, in the Diocese of Alabama, played for a wedding — not a particularly unusual experience for a church organist, but 22 years later he played for the wedding of the couple's daughter, and 27 years after that he played for their daughter's daughter's wedding.

BROKEN HEART

■ There cannot be a God of love, men say, "because if there were, and He looked upon this world. His heart would break". The Church points to the Cross and says, "His heart does break".—William Temple, 98th Archbishop of Canterbury (1942-1945)

EPISCOPAL UNSIGHT

■ Our church building is still standing and a few old timers keep it open, clean, and used, but it is two years now since we

have had a priest-in-charge. Supply sources have dried up, and the nearest priest was

WANTED

THE following baker's dozen of books about the Church are some of the most wanted by Hillspeak for its Operation Pass Along: Addison's *The Episcopal Church in the United States, 1789-1931*; Anderson's *Understanding the Old Testament*; Belton's *A Manual for Confessors*; St. Bernard of Clairvaux's *On the Love of God*; Bicknell's *Theological Introduction to the Thirty-Nine Articles*; Brightman's *The English Rite*; DuBose's *Unity of the Faith*; Harnack's *History of Christian Dogma*; Manross' *History of the American Episcopal Church*; Peake's *Commentary on the Bible*; Ramsey's *An Era of Anglican Theology*; Stranks' *Anglican Devotion*; and Temple's *Nature, Man and God*.

moved farther away. Only heaven knows what will next, if ever, be sent our way, but judging from some of the

gatherings we have attended lately, we can expect little improvement in treatment or product.—A Churchman's letter

GARBLED GLOSSARY

■ A glossary of some religious terms as defined and used by Sunday school students:

ADULTERY: The sin of saying that you're older than you really are.

FAST DAYS: The days you have to eat in a hurry.

HYMN: The bottom of a lady's dress.

REDEMPTION: Getting things with Green Stamps.

SALVATION: When the Crusaders wandered in the desert, they died of this.—A Diocese of Massachusetts parish bulletin

FORTH & BACK

■ Catholic truth is not determined by sociological data or analyses.—A bishop

Nor by conferences, conventions, or committees.

■ COUNCIL OF CHURCHES WOULD STRESS RETURN TO EVANGELISM.—Headline in *The Christian Science Monitor*

What about a return to the Faith — and the practice of it?

■ [The trial rites are a] part of the democratic process.—A parish priest

Where did he get the idea that the One, Holy, Catholic, and Apostolic Church is a de-

mocracy — of, by, and for the people? Man did not make the Church, nor can man unmake it.

PROPER PRIDE

■ We need scholars who are prouder of their Teacher than of their own learning.

LOYALTY

■ In war or peace, are not the perverse people who would sabotage, divide, or otherwise betray, our country classified more or less as traitors? What about the folk who are attempting to wreck the Church? How shall we think of them? May not the good people who, in one way or another, support and defend the Nation, and all that it has stood for, properly be called loyal? May not the good Christian people who sup-

port and defend the Church, and all that it has stood for, be called loyalists?—A priest's letter

NEW ECCLESIASTICAL DICTIONARY

■ Parish patty cake: The flossier forms of exchanging the Peace, with kisses, embraces, hand-shaking, and lively words of greeting.—From *The Certain Trumpet*

TIMELY CELEBRATION

■ During my travels last summer, I had the great joy of finding a parish which celebrated Holy Days on their stated Calendar dates. It was a Monday morning and there were only three of us (not counting the celebrating priest and the acolyte), but it was grand to find a parish properly

— AS I Listen to The Candidates,
I hear The Republicans saying—"we have left
undone Those Things we ought to have done"
... and The Democrats will say—"we have done
Those Things we ought not to have done", and
The whole Country will say—"and There is
no health in us"—you see, The Prayer
Book said it all!!



observing the Church's calendar. It is unnecessary to transfer the celebration of a Holy Day to a "convenient" one. It is a simple matter to provide for a celebration on a stated Holy Day, whether it fall on Monday or Tuesday or any other "inconvenient" day. Among other blessings, the Calendar serves to remind us of the lives of holy men and women who have served the Church, and there is no excuse to play hop-scotch with their long-established days.
—A priest's letter

ALIVE AND WELL

COCU [a Protestant attempt to make all religious bodies the same] is not dead; it is alive and well — in the Draft Book.—A Churchwoman's letter

AS IT SHOULD BE

Our Deanery Clericus holds retreat every three months, and our people are told about them in the quarterly bulletin. I am happy to say our lay people are now interested in attending.—A Canadian priest

GOOD PRIEST

Thank you for your prompt response to my requests [to Operation Pass Along]. You may think I am abusing a good thing by asking for such a large number of books, but so many of the solid Anglican theological

works are out of print — and the new books seem to be anything but sound. Please understand, I wish only to be a good priest and learn from the best possible scholars.—A seminarian

NO KIDDING

■ For the Bicentennial, Jacwil Casket Company, of Indiana, offers a premium-priced red, white, and blue funeral casket emblazoned with flags. Jacwil calls the model "Spirit of '76".
—*Money*

SLIPS THAT SHOW

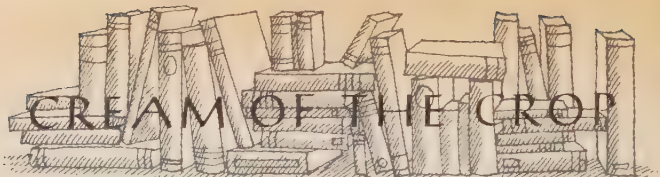
■ Maundy Thursday — 10:30 a.m., Holy Communion and The Watch (sign up for the time you wish to spend on the sheet in the parish house).—A parish bulletin

KINFOLK

■ It is easy for the devil to get the prideful — they're his already.

AMEN

■ Two full days, preferably three, in a suitable retreat house once a year can give us pause to listen to God and see where we are going. A retreat is not an ecclesiastical gimmick; it is part of our staple spiritual diet, and we suffer without it.
—The Bishop of Llandaff (The Church in Wales)



MEMBERS of the Episcopal Book Club, and readers of *The Anglican Digest*, will remember Paul Maier as the author of two earlier selections of the Club, *Pontius Pilate* and *First Christmas*, and be equally pleased to have another of his books, *First Christians* — and at the usual saving of money for EBC members.

It will be recalled, of course, that Paul L. Maier, who received his Master of Arts degree from Harvard and his Doctor of Philosophy from the University of Basel, in Switzerland, is Professor of Ancient History at Western Michigan University, Kalamazoo. His father, who was also a university professor, was founder of "The Lutheran Hour" and one of America's most famous preachers.

Those of us who are privileged to participate in Morning and Evening Prayer (and the Eucharist) every day, read the Psalter through every month, and hear the lessons, are indeed blessed, and although the lessons are the same year after year and though we know how the many stories turn out, we look for-

ward to hearing them again and again. The Joseph story is a good example, and so is the Exodus (when Moses led the people of Israel out of Egypt), and so are the journeys of Saint Paul and other events that followed the first Christian Feast of Pentecost, commonly called Whitsunday or the Birthday of the Church. They are old stories, but they are always fresh and new, yet seldom do we have



in one easy-to-read volume an account of the beginning of the Christian Church and the spread of the Christian faith.

Not everybody can get to the Holy Land and visit the places "where it all began", but thanks to Paul Maier we can relax at home and let him do the touring for us. As we are seeing in our Bicentennial Year, places are indeed important, but people are more so; people make history, places do not. *First Christians* will no doubt help us latter-day Christians make at least a

little history, if only by remaining steadfast in our faith — and the practice of it.

When we think about our Lord's life on this earth — the Annunciation, the Birth, the Presentation, the Baptism, the Crucifixion, the Resurrection, and the Ascension, and then the coming of the Holy Ghost, we can easily understand why some people were impressed: nothing like it had ever happened before, and, of course, never will again. It was a series of fantastic and hardly believable events (even many of the Apostles had their doubts), and what is almost astounding is our Lord's choice of Apostles — fishermen (an honorable occupation), a customs collector (a despicable job), and later a man named Saul, who "made havock of the Church, entering into every house and haling men and women, committing them to prison" — an unlikely group to "go and teach all nations".

Our Lord knew exactly, of course, what He was doing (even in the case of Judas Iscariot) and what would follow with the coming of the Holy Ghost. He did not choose the well known, the powerful, or other men in high places; He selected the "meaner folk", and it was through them and their unbending and unswerv-

ing faith that our Lord's Church was made to grow and be established throughout the world.

Those first Christians did not rely on conventions, appropriations, committees, and the like, to spread the Faith; they went out and taught the divine Christ Crucified, Resurrected, and Ascended; they knew their Redeemer liveth, they had the faith, and they taught it — and insisted that others do the same. All too often any more, when we hear and read what some of their successors are saying and doing, some concerned folk cannot keep from comparing the strength of those first Christians with the weaknesses and vagaries of present-day ones. Even so, the holy work of teaching and practicing the faith rests with each one of us who has been signed with the Cross of Christ Crucified — no less with us than in former days.

That we have the Church today — almost 2,000 years later, is evidence not only of the work of the Holy Ghost but also of the continuing loyalty and faith, prayers and praise of countless Christians. In a prayer that is used at Hillspeak is the petition, "Keep us mindful of our great heritage and help us to defend and preserve the same, that with one mind and one voice we may evermore worship thee in the

AN INVITATION FROM THE EBC

ENROLL me as a member of the Episcopal Book Club. I understand that (a) four times a year, near the Ember Days, I shall receive a book about some phase of the Church's life and teaching. (b) each selection is unconditionally guaranteed to interest me. (c) if I do not wish to keep any book, I may return it within ten days after its arrival — otherwise I am to pay for it by the end of the month, and (d) I may cancel my membership in the EBC at any time by giving due notice to the Club.

- ☐ I am enclosing \$16.00 in advance payment for four seasons, with the understanding that at the end of that period I may (1) repeat the advance payment, (2) continue my membership on a season-to-season basis, or (3) tell the Club to cancel my membership.
- ☐ Bill me for each season's book when it is mailed.



- ☐ Begin my membership by sending me the selection, *First Christians*.

By paying for four seasons in advance, the book will cost me, as a member, only \$4.00, otherwise the selection will be billed to me at \$5.46, the EBC special price.

If I should not wish to keep the current selection, I may return it for credit (within ten days after its arrival) — as I may do with any EBC selection.

Mr.
Mrs.
Miss

PLEASE PRINT

My Name

Mailing Address

City, State, & Zip Code Number

Name of Parish

8M14-III76

Mail to: The Episcopal Book Club, Hillspeak, Eureka Springs,
Arkansas 72632

joyful unity of apostolic doctrine and fellowship, all to the glory of thy holy Name and the salvation of souls." We want to think that the prayer which appears on the opposite page is appropriate to that holy obligation.—From "Embertydings"

[*First Christians* is published by Harper & Row, 10 East 53rd Street, New York City 10022. \$6.95; EBC member price \$5.46, including postage. See the coupon on the opposite page.]



NEW REVELATION

ORDINATION is not the God-given right of any individual: no one, male or female, can claim a right to ordination, and furthermore it is obvious that one's human potential can be fulfilled without ordination. We must not confuse ministry with priesthood: everyone, male and female, has a ministry of service — teaching, visiting, counselling, to the sick, the poor, the elderly, the lonely, the fallen, the needy, the fearful, the ignorant, the lost. Deborah, Ruth, Esther, Mary and Martha, Dorcas, Priscilla, deaconesses, nuns through the

ages, and countless women today who teach, serve, witness, conduct retreats, heal; all have been blessed ministers full of grace.

The doctrine of the Fatherhood of God involves no sexuality: it speaks of the Creator, who begat Jesus Christ through the acquiescence of the Blessed Virgin. Jesus Christ is the great high priest who was both priest and victim on Calvary. Jesus Christ is the priest at every Eucharist; the human priest is His sign or symbol. In the Incarnation, God chose to be born as a man of the Virgin Mary who voluntarily became the *Theotokos*, the "God-bearer". That was no accident; it was a choice.

In all Judeo-Christian history only men have been priests to offer sacrifice. It is no denigration of women that God has limited priesthood (not ministry, not service) to men for there is ministry and service outside the priesthood. To allow for the priesting of women will require a new revelation, something quite different from that claimed by fifteen aggressive, rebellious, disobedient women and four pathetic, willful bishops who stated that their consciences and their apprehension of the will of God are more enlightened than that of the Catholic Church.—The Bishop of Northern California

SERGIUS, ABBOT AND SAINT

TO THE Christian people of Russia, St. Sergius is a national hero, an exemplary saint, and a patron of their country. He was born at Rostow about 1314, and at the age of twenty he and his brother Stephen began a life of seclusion in a forest near Radonezh, outside Moscow, from which developed the monastery of the Holy Trinity, a center of revival of Russian Christianity. Sergius remained there for the rest of his life, refusing advancement, such as the metropolitan see of Moscow in 1378. His firm support helped to rally the Russian people against their Tatar overlords, and to defeat them at the Kulikovo Plains in 1380, thus lay-

ing the foundation of his people's independent national life.

Sergius inspired intense devotion to the Orthodox faith by his simple and gentle nature, his mystical temperament, and his concern for his monks' service to the needs of their neighbors. He died in 1392 (pilgrims still visit his shrine at the monastery of Zagorsk) and he is commemorated 25 September. The Fellowship of St. Alban and St. Sergius (St. Basil's House, 52 Ladbroke Grove, London W11), familiar to Anglicans the world over, promotes closer relations between the English and Russian Churches. —Adapted from *Lesser Feasts and Fasts* (1973)

O LORD God Almighty, who didst call thy servant Sergius to a life of prayer and meditation, we heartily praise thee that thou didst also endow him with gifts necessary for the establishment of religious communities and enable him to be a peacemaker among princes. Grant, O loving Father, that the same grace may rest upon thy servants today, that in all countries thy holy Name may be praised, and thy blessed peace abound for ever and ever, all to thy glory and that of thy Son and the Holy Ghost, whom we worship and adore as one God, world without end. *Amen.*



The indifference of believers is something far more dreadful than the fact that unbelievers exist.

—Fr. Alexander Yelchainov (1881-1934)

Ye shall . . . pray for the ministers of God's Holy Word and Sacraments

A PRAYER FOR THE AUTUMNAL EMBER DAYS

*Being the Wednesday, Friday, and Saturday
after the Thirteenth Sunday after Trinity, or, respectively,
in this year of grace, 15, 17, and 18 September*

O ALMIGHTY God, who hast committed to the hands of men the ministry of reconciliation: We humbly beseech thee, by the inspiration of thy Holy Spirit, to put into the hearts of many to offer themselves for that ministry: that thereby mankind may be drawn to thy blessed kingdom: through Jesus Christ our Lord. Amen.



PRECEPTS

THE DICTIONARY defines a "precept" as a "rule of action or behavior". In years past we had what was known as the "Precepts of the Church", but the other day a brother priest said, "Nobody takes them seriously anymore. They are museum pieces. Besides, they were never official."

I remembered, however, that museums usually preserve only those things that are of value, but, unfortunately, in this permissive and liberal age, my friend expressed the current attitude of most Churchmen, especially those in high office.

The Precepts of the Church are as follows:

1. To be present at the Holy Eucharist on Sundays and greater Holy Days.

2. To receive the Holy Communion at least three times a year, of which Easter shall be one.
3. To go to Confession at least once a year.
4. To fast in Lent and eat no flesh meat on Fridays.
5. To uphold the Church's marriage laws.
6. To contribute regularly to the support of the Church.

They have been differently worded from time to time, but that is substantially what they say. The earliest Anglican authority for them seems to be John Cosin, who was consecrated Bishop of Durham in 1660. We can go through the Book of Common Prayer and the older Canons of the Church

and find their verification and implementation. My friend said they were never "official", and he is probably correct if he meant enjoined upon us all by canon law; but many important things in the spiritual life of the Church have never been considered proper substance for canon law.

St. Paul said that those who run in a race run all, but one receiveth the prize (I Corinthians 9:24). He admonished us then to run that we might obtain. Today it seems that Saint Paul is usually replaced by Alice in Wonderland: everybody runs and everybody wins and everybody gets the prize. Comforting though that may sound (and I am quite aware that God desires that all men be saved), I recall Jesus' statement that many are called but few are chosen. Alice, nevertheless, prevails.

We used to be enjoined to observe fast and abstinence on Ash Wednesday and Good Friday and on the Fridays of the year in accord with page *li* in Prayer Book, but now, under Alice, we have days of "Special Devotion", which means that everybody can do his own thing — and that means probably do nothing. It might be mentioned that many of us were taught, out of respect for the Body and

Blood of Christ, to make our Communion fasting, but the Eucharist is celebrated at so many different hours of the day and night that a fast is impossible for all but the most devout (or fortunate) Churchmen.

The Sacrament of Penance, never enjoined upon any Churchman as obligatory, has nevertheless been held to be most beneficial and to be practiced by the serious Christian. We have all heard the expression, "All may, many should, some must". That was in the days when sin and its consequences were taken more seriously than today, but now we are not sure what sin is, much less a mortal sin, and the proposed liturgies have acts of general confession that do not even embody the "antiquated" concept of sorrow for sin; indeed, we can go to the Eucharist today and avoid any act of penitence. What can be expected but a serious decline in attendance at the Holy Eucharist on Sundays and greater Holy Days when we tolerate and even urge permissiveness in other paths of our Christian endeavors? "One must do those things because one wants to," we hear, "not because one is required to." If that high a level of commitment obtained amongst most

Churchmen, we would not need the Church, or a Saviour, or anything!

The Prayer Book specifically states that only those who are confirmed by a Bishop are to receive Holy Communion (*and there shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed.* — Book of Common Prayer, page 299) but in 1970, the General Convention applied the Alice in Wonderland principle and said that anybody who has been baptized can come to the Communion rail. How is it possible for the priest at the altar, or anyone for that matter, to know who truly discerns the Lord's Body? With the confirmed Episcopalian we could assume that there had been some instruction as to the nature of

the Sacrament and how one should approach it.

There was a time when the Church believed what Jesus said about Holy Matrimony, that it was indissoluble, and divorce was considered to be so serious that only under certain conditions could the married remarry. Our new canons, adopted at the 1973 General Convention, are not marriage canons but divorce canons. Again we have been sold the Alice in Wonderland theory.

It used to be that the Church would allow marriages in Advent, Lent, or Rogationtide only under extreme conditions and then without the festivities usually associated with a Christian wedding, but, alas, that practice too has fallen victim to Alice. Just about anybody can



For the Church.

O GRACIOUS Father, we humbly beseech thee for thy holy Catholic Church; that thou wouldest be pleased to fill it with, all truth, in all peace. Where it is corrupt, purify it; where it is in error, direct it; where in any thing it is amiss, reform it. Where it is right, establish it; where it is in want, provide for it; where it is divided, reunite it; for the sake of him who died and rose again, and ever liveth to make intercession for us, Jesus Christ, thy Son, our Lord. *Amen.*

[The above (Book of Common Prayer, p. 37) is recommended to be said weekly until the opening session (11 September) of the General Convention of the American Church, and daily thereafter until its adjournment.]

get married just about anytime. What does it matter how, when, or where we marry, if we can do it again and again? Why should we expect people to abide by ancient and venerable customs when they see most of the practice of religion cast aside? The answer is, of course, we can't. Marriages should indeed be joyful and festive once-for-all events, but Advent is a season of serious preparation for the coming and perhaps the second coming of Christ, and we should not have festivities on our minds. Lent is a season of deeper preparation. Again we should not have weddings on our minds as we prepare for our participation in the death and resurrection of Christ. If the Church does not care, why should Churchmen?

One could go on and on. I have given a few illustrations to show how far we have slipped from the intellectual and spiritual practice of religion, and embraced an attitude of "think and do as you feel". Consequently, little by little, the precepts of the Church have been chipped away: we now have seminaries that neither require the discipline of prayer nor teach positive theology, not to mention dogmatics; we have open communion and little or no fasting; even the Sacrament

of Confirmation is being given a Protestant definition and application.

Marriage no longer is an Holy Estate but something that can be declared unbinding by the Church and then repeated again and again. The General Convention has voted (and so denied the principles of any Sacrament) females into the sacred diaconate and the next Convention just may vote female deacons into the sacred priesthood. The Liturgy is no longer the unified prayer of the Church but individual expressions of individual congregations doing their own thing for their own satisfaction.

Few rules are left. The discipline is all but gone. There is little or no reason to instruct confirmation classes in the ways and teachings of the Church because there are few ways and teachings left to teach. Everybody does as he pleases and believes what he chooses. Our present theological and liturgical "experts" would replace the rules and teachings with sociological strivings and psychological analyzings: we go to conferences instead of retreats — and spend most of our time talking at the retreats we do attend.

We entertain every spiritual fad that comes along because we no longer have anything to

gauge it by. We are like those spoken of by St. Paul in Ephesians 4:14, "children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men . . ." We bend the Church and its traditional teachings and practice to suit our every whim. We have tossed away the precepts of the Church. Like Alice, we have gone "through the looking glass".—A parish priest



PRESUMPTIOUS

I AM bothered by the assumption that the General Convention will accept the Draft Proposed Book of Common Prayer and Other Rites and Ceremonies of the Church. It appears that, over the years, the Standing Liturgical Commission became dominated by a combination of scholars and gamesmen who favored radical liturgical change. When they got their chance, they indulged themselves, with little concern for the experience of parish priests, or the man in the pew. There was such a strong and negative reaction from the Church that they began to back track, and in latter days have been indulging almost every whim of the conservatives so

that they could save their own ways and preferences, and not have the whole thing thrown out.

What they have utterly failed to do is the task assigned them in the first place: give the Church a revision of the Book of Common Prayer. They have caused needless divisions in the Church — divisions which will be continued and grow year by year, since they will be allowed by a book which was expected to unite us, the book which has always been a principal instrument and symbol of unity.

They have done all of those things at the most enormous and unnecessary expense that can be imagined.

I hope and earnestly pray that the Draft Book will be thrown out, that several members of the present commission will resign, that a new commission will be appointed to represent parish priests and people of the Church, which will then go about the original work of revising the Prayer Book — mindful, of course, of the many good things done in the past two decades and the liturgical changes in other Churches. In that way we could get a uniting Book, instead of a huge (1,001 pages), unhandy (too big for most pew racks), incomplete, and divisive book.—From a letter in *The Living Church*

BY WILL AND DEED

★ Recent bequests to St. Leonard's House, 2110 Warren Avenue, Chicago 60612, which is sponsored by the local diocese and which provides room and boards, jobs, medical and legal aid, counselling and correctional ministrations to former offenders of the law, total \$48,000.

★ Mrs. Reta M. Meeker bequeathed \$9,000 to her home parish, St. Matthew's. Unadilla (Diocese of Albany), New York, for the reconstruction or rehabilitation of the church.

★ St. Michael's Farm for Boys (education and training of emotionally disturbed or troubled and neglected boys 13 through 16, under the direction of the Congregation of St. Augustine), in Picayune, Mississippi, recently received almost \$140,000 in grants and bequests. Grants were from the Max C. Fleischmann and Charles E. Culpeper Foundations, and the bequest from the estate of a priest who taught at St. Michael's during the 50s.

★ William Fritzsche summoned his parish priest (the Rector of St. Mary's, Hampton Bays, in the Diocese of Long Island) to his death bed, said that he had

a piece of property and wanted to do "something for the clergy". Thanks to the Rector's recommendation, the diocese's Fund for Aged and Infirm Clergy and the General Theological Seminary, New York City, are richer by some \$10,000 each.

★ The Bishop Whipple Schools (Shattuck, St. Mary's, and St. James'), in Faribault, in the Diocese of Minnesota, have received a \$200,000 grant from the Charles (former plant supervisor of Minnesota Mining and Manufacturing) and Ellora Alliss Educational Foundation of St. Paul, the income from which will be used to provide scholarship aid for students of its three schools.

★ Nina Knecht Tribble, 92, a widow and longtime communicant of St. Paul's, Fayetteville, in the Diocese of Arkansas, willed \$155,000 to her home parish (its largest bequest — and for its endowment) and \$10,000 to St. Alban's School in Washington, D. C. from whence her son (who died in World War II) was graduated.

★ St. Matthew's Parish, Evanston, in the Diocese of Chicago, began the celebration of its one hundredth anniversary by receiving a gift of \$150,000 from an anonymous donor, not a member of the parish.



ONE OF THE FLOCK

I NEVER had Bishop Kemper's experience in the early days of Kansas. The Bishop was the victim of a holdup when he was the only stagecoach passenger. The driver told the road agent, who had him covered with a six-shooter, that his only passenger was a bishop.

"Well," said the robber, "wake up the old man. I want to go through his pockets."

When the Bishop was roused from a sound slumber and realized the situation, he gently remonstrated with the man be-

hind the gun: "Surely you would not rob a poor bishop. I have no money worth your while, and I am engaged in the discharge of my sacred duties."

"Did you say you were a bishop?" asked the road agent.

"Yes, just a poor bishop."

"What church?"

"The Episcopal Church."

"The hell you are! Why, that's the Church I belong to. Driver, you may pass on."

—Ethelbert Talbot, I Bishop of Wyoming and Idaho (1887-1898); later III Bishop of Bethlehem (1898-1928)



BY BREAD ALONE

I was in a store looking over children's books, when a woman came up to me with a Bible in her hands and asked, "Sister, will you show me the place in the Bible where it says, 'Man

shall not live by bread alone?'" While I was locating the verse, she went on to say, "I want to show it to my little boy. He won't eat any meat with his bread"!—A nun's letter



PRAYERS



MINDFUL of the Church's bidding to "pray for the ministers of God's Holy Word and Sacraments; [and herein more especially] for Bishops, that they may minister faithfully and wisely the discipline of Christ", the following named Chief Pastors, who hold jurisdiction under the American Church and whose anniversaries of consecration occur in the next four months, are commended to the prayers of the faithful. (Remove pages and keep them in your Prayer Book.)

OCTOBER

- 2 *Hunley Agee Elebash* (1968) V Bishop of East Carolina
- 4 *Frederick Barton Wolf* (1968) VI Bishop of Maine
- 7 *Harry Coleman McGehee, Jr.* (1971) VIII Bishop of Michigan
- 13 *Dean Theodore Stevenson* (1966) IV Bishop Central Pennsylvania
- Morgan Porteus* (1971) Bishop Coadjutor of Connecticut
- 17 *Christoph Keller, Jr.* (1967) VII Bishop of Arkansas
- 21 *Robert Bruce Hall* (1966) XI Bishop of Virginia
- 28 *John Brooke Mosley* (1953) Assistant Bishop of Pennsylvania
- John Maury Allin* (1961) XXIII Presiding Bishop

NOVEMBER

- 2 *Winslow Robert Chilton Powell* (1951) II Bishop of Oklahoma
- 14 *Joseph Warren Hutchens* (1961) X Bishop of Connecticut
- Clarence Edward Crowther* (1965) Executive Director of Operation Connection
- 26 *William Carl Frey* (1967) VIII Bishop of Colorado
- 30 *Francisco Reus-Froylan* (1964) V Bishop of Puerto Rico
- David Keller Leighton* (1968) XI Bishop of Maryland

DECEMBER

- 15 *Richard Mitchell Trelease, Jr.* (1971) III Bishop of the Rio Grande
- 16 *William Jackson Cox* (1972) Suffragan Bishop of Maryland
- 20 *James Loughlin Duncan* (1961) I Bishop of Southeast Florida
- 29 *Robert Erwin Terwilliger* (1975) Suffragan Bishop of Dallas

JANUARY

- 5 *Edmond Lee Browning* (1968) Executive Bishop for Missions
- George Moyer Alexander* (1973) V Bishop of Upper South Carolina
- 6 *Sumner Francis Dudley Walters* (1944) Assistant to the Bishop of California
- Jonathan Goodhue Sherman* (1949) V Bishop of Long Island
- William Davidson* (1966) VI Bishop of Western Kansas

(Continued on the following page)

- James Te Ming Pong (1971) II Bishop of Taiwan
10 George Edward Haynsworth (1969) I Bishop of Nicaragua
11 Gray Temple (1961) XI Bishop of South Carolina
Harold Stephen Jones (1972) Suffragan Bishop of South Dakota
12 Jose Antonio Ramos (1969) II Bishop of Costa Rica
Walter Cameron Righter (1972) VII Bishop of Iowa
14 Jose Guadalupe Saucedo (1958) I Bishop of Central and South Mexico
George Theodore Masuda (1965) VIII Bishop of North Dakota
20 Anselmo Carral-Solar (1973) II Bishop of Guatemala
23 Constancio Buanda Manguramas (1969) I Bishop of Southern Philippines
24 Albert Wiencke Van Duzer (1966) VIII Bishop of New Jersey
25 Paul Moore, Jr. (1964) XIII Bishop of New York
William Benjamin Spottford, Jr. (1969) IV Bishop of Eastern Oregon
Robert Hume Cochrane (1975), VI Bishop of Olympia
28 Philip Alan Smith (1970) VII Bishop of New Hampshire
29 Morris Fairchild Arnold (1972) Suffragan Bishop of Massachusetts
30 Philip Frederick McNairy (1958) VI Bishop of Minnesota
31 Matthew Paul Bigliardi (1974) VII Bishop of Oregon

ALMIGHTY God who didst raise up successors to the holy apostles and didst command them to feed thy flock; Be with them all in their several ministrations. [*especially thy servant, N.*], that avoiding errors in judgment and the sins of unfaithfulness, and resisting the deceits of the world, the flesh, and the devil, they may be left free so to guide and defend thy holy Church that the doctrine, discipline, and worship of our sacred inheritance may be preserved for us and the generations to come; all to the salvation of souls and the glory of thy Son Jesus Christ our Lord. *Amen.*



STRANGER

I FEEL almost a stranger in our parish because of my refusal to accept the proposal to ordain women. I am also greatly distressed about the Church's casual acceptance of homosexuals in various areas of Church life, especially in Holy Orders. I also find the current practice of allowing the unconfirmed to

receive Communion absolutely shocking and against every teaching I ever had; in my parish even four year olds now receive. Being only 23, I well recall my first communion, made on a Maundy Thursday: it was special and sacred — because I had been taught what it was all about.—A letter

ON BEING TOLD

SELF-deception, evading the knowledge that we must die, makes a bad preparation for eternal life. Let us be grateful if the answer to our prayer for deliverance from a sudden and unprepared death includes "being told". Dying patients sometimes know the truth instinctively: God informs them in His own merciful way. Mistaken attempts to deceive could cause even those favored ones great anguish and loneliness. For cases where the dying cannot benefit from knowledge and are beyond the touch of human words, God Himself speaks and bids them come to Him.—A Sister of the Community of St. Clare in *Parish News* (Oxford)



✠ C. Rankin Barnes, 85, a priest since 1916 (four years after his birth in Wisconsin, his father was made a priest), sometime secretary of the National (now called Executive) Council, the General Convention and its House of Deputies (he was seven times deputy to the same), a canon of Los Angeles' Saint Paul's Cathedral Church since

1937, and for 41 years an examining chaplain, who retired in 1961; from Saint Paul's Church, San Diego, where, in 1936, he succeeded his father who had been rector of the parish for 33 years. (San Diego was erected as a diocese separate from Los Angeles late in 1973 and got its first bishop in 1974.)

✠ Herbert Smith Bicknell, Jr., 64, Rhode Island-born member of the Order of the Holy Cross from 1942 to 1969 (eleven of those years at St. Andrew's School in Tennessee), a priest since 1952, and of late Vicar of St. Chad's Church, Tampa, in the Diocese of Southwest Florida; from nearby Calvary Church, Indian Rocks Beach.

✠ Samuel Eliot Morison, 88, Boston-born, Harvard-educated author (two Pulitzer prizes, some 28 books), distinguished historian (*History of Naval Operations in World War II*, *Oxford History of the American People*, and, in his 80s, the two-volume *European Discovery of America*, as well as Jonathan Trumbull Professor Emeritus of History at Harvard and the first incumbent of Oxford University's chair of American history, immediately after World War I), soldier in WWI, and sailor in WWII (his 15-volume of Naval operations contained much first-hand

observation), whose pithy comments about U. S. Presidents enriched his histories; from the Church of the Advent, Boston, in the Diocese of Massachusetts.

✠ Santos Ortega, 76, New York City-born radio and television actor whose career spanned radio's rise, dominance, and decline as America's greatest entertainment medium (he was radio's original Inspector Queen and its first Perry Mason and first Nero Wolf), and who was best known to TV audiences for his Grandpa Hughes in the twenty - years - running serial, "As the World Turns"; from the Church of the Heavenly Rest, Manhattan, in the Diocese of New York.

✠ Clara Rosalie Sherriff, who was born in England and emigrated to the United States at the age of three, and became her parish's oldest communicant both in age (95) and membership (92), sometime church organist, vestryman, and, from 1918 to 1965, parish treasurer; from St. Paul's Church, Healdsburg, in the Diocese of Northern California.

✠ Dame Sybil Thorndike, 93, English-born daughter of the Rector of Gainsborough, Diocese of Lincoln, internationally acclaimed actress of stage, screen, and television, for whom George Bernard Shaw wrote his *Saint Joan* (she performed in it more

than 2,000 times), whose roles extended from 1904 (a bit part in Oxford, followed by a four-year tour of the United States and Canada) to 1970 (at 87 she starred in *There Was An Old Woman*) and ranged from male impersonation (Prince Hal in *Henry V*) through the peasant girl of Lorraine, to nurse Edith Cavell in the movies, and whose superb acting brought her royal honors (Dame Commander of the British Empire) in 1931; in England.

✠ Royal Eason Ingersoll, 92, for three critical years of World War II (1942-1944, which included the Battle of the Atlantic), Commander in Chief of the U. S. Navy's Atlantic Fleet, who made his midshipman's cruise in 1899 aboard the *USS Annapolis* under his father's command, and at the time of his death the senior officer of the Navy by date of commission; from the Cathedral Church of St. Peter and Saint Paul, in Washington, D. C.

✠ Mrs. Thomas Picton Rabbage, 76, who, as Maud McCausland, went to work for the Promotion Department of the National Council and who, for some thirty years, was secretary to four Presiding Bishops (Perry, Tucker, Sherrill, and Lichtenberger), and whose husband was, for a like time, in the nearby Treasurer's

Office (he retired in 1966, two years after his wife did); from the Church of the Good Shepherd, Nashua, in the Diocese of New Hampshire.

✠ Fred G. Gurley, 87, Missouri-born railroader whose persistence in hanging around the dispatcher's office in Sheridan, Wyoming, got him a job as a trainmaster's clerk on the Burlington and eventually General Superintendent; who moved over to the Santa Fe in 1939, where in five years he became President and then Chairman, all the while introducing diesel power, improved signalling and switching; whose supervision covered two-thirds of the country, and whose seldom-used private railroad car brought the body of his friend, the former President Eisenhower, to its burial in Abilene, Kansas; from St. Luke's Church, Evanston (Diocese of Chicago), Illinois.

WATCH OUT

MOSES was busy with his flocks; Saul was busy searching for his father's lost beasts; David was busy caring for his father's sheep. Elisha was busy plowing with twelve yoke of oxen; Nehemiah was busy in the palace of a king; Amos was busy with his sheep. Peter and Andrew were busy with their nets; Matthew was busy collecting taxes; Paul was busy persecuting Christians.

God never goes to the lazy or the idle when He needs men. When He wants a worker, He does what you do — He calls a worker. When God wants a great servant, He calls a busy man. If you think you're busy, watch out! — *Northern Churchman* (Australia)



YOU must realize that in the last days the times will be full of danger. Men will become utterly self-centered, greedy for money, full of big words. They will be proud and contemptuous, without any regard for what their parents taught them. They will be utterly lacking in gratitude, purity, and normal human affections. They will be men of unscrupulous speech and have no control of themselves. They will be passionate and unprincipled, treacherous, self-willed and conceited, loving all the time what gives them pleasure instead of loving God. They will maintain a facade of "religion" but their conduct will deny its validity. You must keep clear of people like that.

—II St. Timothy 3:15, according to J. B. Phillips

PARISH PAGEANT

A bicentennial olio of churches in the United States which have been in continuous use for 200 years or longer. TAD welcomes contributions to this page.

ORIGINALLY a log structure built sometime before 1675, All Faith Church, Charlotte Hall, Maryland (Diocese



of Washington), was rebuilt in 1693 and finally replaced by the present colonial (Flemish bond) brick structure in 1767.

The parish is both fortunate and unique in that most of its ancient records have been preserved; the first entry records the establishment of the parish, in St. Mary's County, by the Colonial legislature of Maryland in 1655, and there is some authority to suggest that "All Faith" was originally "Old Faith". The church was renovated in the 1800s to incorporate stained glass windows (al-

though such windows were not employed in Georgian architecture), pews, and chancel furniture, and once again, in 1954, after Hurricane Hazel.

The "Birthplace of the Bill of Rights", St. Paul's Church,



Eastchester, Mount Vernon, in the Diocese of New York, was founded ten years after All Faith Church, and its grounds were used for the Great Election of 1733. The injustice of that election, which denied the vote to 38 Quaker residents of New York, aroused German-born John Peter Zenger to protest such arbitrary treatment in his *New York Journal*. In the trial for libel, and the acquittal which ensued, the principle of Freedom of the Press was established, and was later incorporated by the Congress in the Bill of Rights.

Built of fieldstone held together with mortar made of oyster and clam shells from Eastchester Creek and lime from

Long Island, the present church was begun in 1765. Its bell, cast at the Whitechapel Foundry in London, is the "twin sister" to the Liberty Bell in Philadelphia.

St. Paul's organ, one of the oldest in the United States in use today, was built about 1830 by Henry Erben, and given by a parishioner in 1833. Mrs. John Quincy Adams, wife of the VI. President of the United States, gave the parish a silver chalice in 1829 in appreciation of one of the warden's recovery of the body of her son from Eastchester Creek.

With the carved date 1639, the oldest "Bishop's Chair" in the United States is in Saint Paul's.—Taddled from various sources



UPCOUNTRY RELIGION

*Excerpts from the 1760s journal of the Rev'd Charles Woodmason,
Anglican itinerant priest*

SATURDAY: Went up the Country to the Province Line, and very hospitably received by the People. **Sunday:** Had a large audience — many came 20, 30 miles out of North Carolina — Baptiz'd Children till was weary. My discourse pleas'd so well, they said I was inspired. **Monday:** Went down

Great Lynchs Creek: and on Tuesday gave Sermon to a mix'd Congregation of Dissenters and Strangers.

It having been a common Taunt by the Dissenters, that the Church Ministers could not preach or pray Extempore as their Teachers did &c, &c, the Episcopalians begged me to

breach Extempore to convince these Gainsayers to the Contrary, whose Request I complied with — My Prayer and Sermon was an Hour and a Quarter. This the 1st time of attempting any thing of this Sort and I acquitted my Self greatly to their Satisfaction. The Dissenters were confounded and astonished and the Church People, pleas'd and delighted. An Old Gentleman (a Capital Person among them) took me home to his House — treated me very genteely (in their Way) introduc'd me to his Daughter (an agreeable Girl) and offer'd her in Marriage — But I declin'd the offer — she being too Young for me — Next day I returned to Cambden.

In this Circuit of a fortnight I've eaten Meat but thrice, and drank nought but Water — Subsisting on my Bisket and Rice Water and Musk Melons, Cucumbers, Green Apples and Peaches and such Trash. By which am reduc'd very thin. It is impossible that any Gentleman not season'd to the Clime; could sustain this — It would kill 99 out of 100 — Nor is this a Country, or place where I would wish any Gentleman to travel, or settle, altho' Religion and the State requires a Number of Ministers — Their Ignorance and Impudence is so very high, as to be past bearing

— Very few can read — fewer write — Out of 5000 that have attended Sermon this last Month, I have not got 50 to sign a Petition to the Assembly. They are very Poor — owing to their extreme Indolence for they possess the finest Country in America, and could raise ev'ry thing. They delight in their present low, lazy, sluttish, heathenish, hellish Life, and seem not desirous of changing it. Both Men and Women will do any thing to come at Liquor, Cloaths, furniture, &c. &c. rather than work for it — Hence their many Vices — their gross Licentiousness, Wantonness, Lasciviousness, Rudeness, Lewdness, and Profligacy they will commit the grossest Enormities, before my face, and laugh at all Admonition.

Last Sunday I distributed the last Parcel of Mr Warings Tracts on Prayer. It is very few families whom I can bring to join in Prayer, because most of them are of various Opinions the Husband a Churchman, Wife, a Dissenter, Children nothing at all. My Bibles and Common Prayers have been long gone, and I have given away to amount of £20 of Practical Books, besides those I received of the Society [the Society for the Propagation of the Gospel] — Few or no Books

are to be found in all this vast Country, beside the Assembly, Catechism, Watts Hymns, Bunyans Pilgrims Progress — Russells — Whitefields and Erskines Sermons. Nor do they delight in Historical Books or in having them read to them, as do our Vulgar in England for these People despise Knowledge, and instead of honouring a Learned Person, or any one of Wit or Knowledge be it in the Arts, Sciences, or Languages, they despise and Ill treat them — And this Spirit prevails even among the Principals of this Province.

Now will come on their Season of Festivity and Drunkenness — The Stills will be soon at Work for to make Whiskey and Peach Brandy — In this Article, both Presbyterians and Episcopalians very charitably agree (Viz.) That of getting drunk. — From *The Carolina Backcountry on the Eve of the Revolution* (University of North Carolina Press, Chapel Hill, North Carolina 27514, \$8.95)



DIFFERENCE

MANY seem to have forgotten or tried to reject the fact that the Episcopal Church is not just another American denomination but is a part of

the 50-million-member Anglican Communion (fourth largest religious body), which with the Orthodox and Roman Catholic Churches comprise two-thirds of Christendom. All have barred women from priesthood because all have maintained the historic episcopate and apostolic succession of Catholic Christianity, something which the various Protestant bodies refuted at the Reformation or after, but to which the Anglican Churches, despite other reforms, have held fast.

There is, therefore, both in nature and order, a difference between the Anglican priesthood and protestant ministries, just as there is a difference in their interpretation of the Eucharist. Unlike Lutherans, Calvinists, and other Protestant sects, Anglicans are not followers of any individual's doctrine. The 99th Archbishop of Canterbury stated it clearly: "We have no doctrine of our own, only the Catholic doctrine of the Catholic Church enshrined in the Catholic creeds, and that we hold without addition or diminution." In contrast to some of the radical theology now going the rounds, that statement may sound hopelessly archaic, but it is, nevertheless, part and parcel of "the faith once delivered to the saints".—A Churchwoman

ACCORDING TO—

● The new Roman Catholic Archbishop of Westminster, preaching in Westminster Abbey following enthronement in his own Cathedral Church: Our two Churches . . . have been like two sisters — estranged, not on speaking terms, quarrelsome, misunderstanding each other, [but] the sister Churches can now look back on a past that is dead and buried. We can look forward to new life, to new hope, and in God's time, to the goal of Christian unity. Already in the last decade we have seen much achieved to reunite the two . . . [however] we shall not respond to Christ's prayer for unity unless our Churches are praying Churches. We must discuss, we must have commissions, we must act together, but none of this will be of any avail unless we pray . . .

● A priest: The worship of God is the most important act that human beings perform, and no difficulty or expense is too great to make their worship fit to be offered to Him.

● A Canadian priest: I have learned that our bishop intends to ordain four women to the priesthood. He knows well my

opinion on the matter, and I have decided what to do: I will not be driven from my parish and from my people because of his invalid act, for they will need somebody who is loyal to the Church's doctrine. Moreover, I will not be present at the "ordination" for conscience would not allow me to remain silent when the invitation is made to report "any impediment". My decision is not for fear; it is because the Church has suffered enough by monstrous divisiveness. The aberration [to have priestesses] will die, because it is not of God; one must be faithful and wait it out. God will not be mocked. The future is His, and because of that we can look forward with assured happiness.

● A Member of Parliament, speaking in the House of Commons: Many of our Churches, and some of their leaders, have turned the Churches into a sort of Rotary Club without the good dinners. They do not think in the sense of the propagation of the faith.

● The pastor of a Presbyterian church: I have close ties with the Episcopal Church and hold

it in great affection and respect. It has been a source of grief to see the extent to which infidelity has penetrated both our branches of Christ's Church. It would be such a tragedy if the Prayer Book were to be abandoned: as a liturgy it is unsurpassed. I use it regularly in my private devotions and also use large parts from it in our congregational worship.

● A parish priest: In this diocese we have a bishop who does not know our Lord Jesus Christ, and who feels that only the heathen religions of the East can help us be truly ecumenical. He is going to celebrate the Holy Eucharist, in the cathedral church, for a homosexual national conference. There was some spirited objection to his misuse of sacred precincts, but we lost. Pray God that we may be given a true bishop — a worthy successor to the blessed Apostles! . . . every day brings some new excess. In the last ten years our diocese has lost half of its communicants; we know why but nobody will do what has to be done — repent and get back to the Book of Common Prayer, the Authorized Version of the Bible, and the Faith which we learned so long ago and which we dearly love.

● The Rev'd Massey Hamilton Shepherd, Jr., in 1959: To date, the Prayer Book is a great

comfort in assuring me that I am, all unworthily, accounted as a Catholic Christian.

● The Society for the Preservation of the Book of Common Prayer: The forces for revision [of the Prayer Book] are in serious disarray. The Rev'd Massey Shepherd, the commonly acknowledged "Father of Revision", is disgruntled and clearly unhappy with the changes that various committees have made in his original efforts. Individual members of the Standing Liturgical Commission admit privately that they are disappointed in their own work and disheartened by the failure of the Commission to produce anything that measures up to the holiness and dignity of the Book of Common Prayer.

● The Bishop of California: I want you all to know that my personal priority for the remainder of my episcopacy is world hunger and the causes for it. I cannot bring much skill to the task because I'm not an economist or a political scientist or a politician.

● A retired priest: With some 35 years in the sacred ministry, my annual retirement pension (provided through the Church Pension Fund) is a little over \$3,700, or \$310 per month. Not a great deal of money these days, so I looked into the mat-

ter and found that if the pension assessments, based on my below-the-minimum salary all those years, had been paid into an annuity, my annual retirement income would have been only \$2,600 a year, or about \$215 a month. What makes the happy difference is that the CPF has a minimum retirement payment of \$100 for each year of service: 35 years times \$100 equals \$3,500 — almost half again what I would have been receiving otherwise.

● A letter: The rascals of this world certainly have got a good hold on the Church Militant: surely that cannot be true of the Church Expectant!

● A parish priest: I am convinced that if our bishops, priests, and deacons would say their prayers, and at least once a year make a retreat, many of the problems that plague the Church would vanish.



TO SEEK AND TO SAVE

THE CHURCH must always be a missionary Church. We need, however, to have a clear idea of what our mission is. Far too much enthusiasm has evolved from exclusively humanitarian, or worse still, merely sentimental, premises. The New Testament does not sug-

gest that our Lord commissioned His followers to be agents and diffusers of a vaguely defined good will: He sent them out to redeem the world, and to do so in the fellowship of Christ and His Church. The initiative is with God, and He has entrusted to His Church a responsible role in the building of His kingdom in love. "So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life." (St. John 3:16)

The Church's task, therefore, is always to proclaim that love revealed in Jesus Christ. Our intention, and hope, is that men everywhere will be led by the Holy Spirit to find redemption in the fellowship of Christ and His Church. The task of the Church is one that must be shared by all its members; our regular congregational worship of God, our Christ-like living among relatives and friends at home and colleagues at work, and our willingness to go, and help others to go, into all the rough and difficult paths of life "to seek and to save that which is lost".—A parish priest



Many people never go to the front of the church unless accompanied by pallbearers.—A parish bulletin

ALL SAINTS' DAY MEMORIAL

To be used in churches and in the chapels of schools, hospitals, monasteries, convents and other institutions of the Church.

Immediately before the Prayer for the whole state of Christ's Church, the Priest shall turn to the Congregation, still standing, and say,

WE REMEMBER before God this day all patriarchs, prophets, priests, and kings, all servants and handmaidens of the Old Covenant, by whose religious insight the God of Gods was revealed to be the one, true, and everlasting God; by whose hands the laws of heaven were received, published, and honoured; and by whose foresight the world was prepared to receive its King.

WE remember before God this day all apostles and evangelists, who, by divine commission and inspiration, left their several callings to teach with pious lips and to preserve with zealous hands the Catholic faith of our heritage.

WE mention before God this day all confessors and martyrs, who, by their holy living and holy dying, bore lasting witness to the true faith.

WE remember before God this day all bishops, priests, and deacons, now at rest in paradise, who, as messengers of the word and ministers of the sacraments, enabled us to become living members of the same Body and to enjoy the everlasting benefits thereof.

WE remember also all missionaries, clerical and lay, by whose zeal, unwearied patience, and indomitable energy the true Church was planted in this and other lands.

WE also mention before God all Christian scholars and teachers, by whose learning and training the true faith has been preserved for us and generations to come.

WE remember all servants and handmaidens, of the New Covenant, by whose constancy of faith and unfaltering perseverance, the Church was made to live and grow, both at home and abroad.

WE remember before God all musicians, artists, and craftsmen, by whose knowledge and skill the beauty of worship has been increased among us.

WE also remember this day all Christian rulers, magistrates, and civil servants whose dutiful sense of justice and freedom has left the Church to grow and prosper.

WE also remember this day before God all authors, translators, and editors whose skill and use of the printed word have spread abroad the knowledge of his saving grace and everlasting love.

WE remember before God this day all benefactors whose confidence and generosity have enabled this place to edify his Name and be of growing service to his holy Church.

MORE especially, however, do we remember before God this day, all saints who have been the choice vessels of his grace and the lights of the world in their several generations.

FOR the good examples of all departed in the true faith and for their enrichment of our glorious heritage, we give hearty thanks to God this day: ascribing the praise of their benefactions to his almighty grace, and the glory of his most holy Name, who is the God of our fathers and our God, the Father, the Son, and the Holy Ghost, one adorable Trinity, for ever and ever. *Amen.*

Let us pray.

O GOD, most glorious and most bountiful, accept, we humbly beseech thee, our praises and thanksgivings for thy holy Catholic Church, the mother of us all who bear the name of Christ: for the faith which she hath conveyed in safety to our time, and the mercies by which she hath enlarged and comforted the souls of men; for the virtues which she hath established upon the earth, and the holy lives by which she glorifieth both the world and thee; to whom, O blessed Trinity, be ascribed all honour, might, majesty, and dominion, now and for ever. *Amen.*

AND now, remembering to give our private thanks and to make our secret intercessions, especially for the faithful departed, let us pray for the whole state of Christ's Church.

VESTRY NOTE

SOCIAL Security taxes have been levied on the first \$15,300 of each wage earner's income since 1 January of this year — up from the former taxable wage base of \$14,100. Since parish priests are considered self-employed, their tax rate is 7.9 per cent of all income up to the \$15,300. Taxable income (for computing Social Security tax, but not income tax) includes income for utilities and housing. If the vestry pays utility bills or pays the priest an allowance for utilities, that, in either case, is taxable income. If a housing allowance is received, that too is taxable income; if a rectory or vicarage is provided, the estimated rental value of the house is considered taxable income.

With utilities and housing added to salary, many priests have total taxable income equal to or above the \$15,300 specified for 1976; if they have not already done so, they will need to plan to budget their quarterly Social Security tax payments totaling \$1,208.70 — in addition to providing for the income tax.

The Social Security wage base is expected to rise to \$16,800 next year; those with

total earnings of that much or more will pay a SS tax of \$1,327 in 1977.

Many congregations are now paying their priests an amount equal to half of the Social Security tax, which they would have to do with any other employee. Priests should remember that such payment is also to be treated as income, for both Social Security tax and income tax purposes.—A diocesan publication

WHO ELSE?

The Sunday school class had been told the story of the infant Moses. The teacher ended dramatically, "Now whom do you suppose the Egyptian princess found to care for the little boy found in the bulrushes?"

Without hesitation came the answer: "A babysitter".—A Canadian paper

INSATIABLE

Adam and his son Abel were taking a walk, some years after being expelled from Eden: they passed by that lovely garden, and Abel exclaimed, "Gee, Dad, what a beautiful place! Wouldn't it be nice to live there?"

Adam paused a moment, then answered, "Well son, we did live there one time, but your mother ate us out of house and home."—Contributed



HILLSPEAKING

WE ARE told not to count our chickens before they hatch, but there is no admonition not to count the ones that have hatched, so about this time of year everything at Hillspeak, more or less, is examined and hope found for more good eggs and, we want to think, good chickens.

It will be recalled that about this season in 1953 the Episcopal Book Club started up with a shoebox and a little personal nest egg of about \$250; since then the EBC, with members all over the world, has distributed hundreds of thousands of sound books (usually at greatly reduced prices), and has remained, to continue the metaphor, a reliable layer.

The second egg to hatch was *The Anglican Digest*, the first issue of which was mailed in 1958 to some 12,979 addresses; it now goes to almost 200,000 addresses, including over 6,000 outside the U.S.A. If the address stencils could be stacked one above another, they would

reach almost to the top of Manhattan's Chrysler Building; if they were laid end to end, as they go through our addressing machines, they would measure almost six times the length of New York's Central Park. They, along with their individual index cards (if stacked, they would reach half way up the Washington Monument), plus typewriters, equipment for making address changes (about 35,000 a year), are all housed in a room that measures 24 x 36 feet.

Because of the need for more space and the opportunity to be of greater service to the Church, Operations Unlimited was moved to the Ozarks in 1960, to a choice place now known the world over as Hillspeak, and the work appropriately housed in a beautiful barn, which, at the time, seemed to be quite adequate. With its magnificent views in any direction, and its expanse of land, Hillspeak is just about paid for — thanks to the blessings

of faithful and undemanding hands, occasional gifts of money, and a few small bequests.

One of the blessings to come out of the move — and in St. Mark's Chapel, is the daily recitation of Morning and Evening Prayer (with the exhilarating and rhythmic Psalter read through once a month) and, of course, the daily celebration of the Holy Eucharist — all according to the Book of Common Prayer and with the proper observance of all holy days and seasons. Among other enrichments, a Litany (based on the one used at ordinations) is said for every active bishop of the American Church on the anniversary of his consecration. All in all, "chapel" is a joyful occupation and one that brings not a little delight to Hillspeak's visitors.

Another egg was hatched in 1971: the Anglican Book Depot was set up, and as of this writing has received 12,531 books about the Church and has passed along, free of charge, 6,778 volumes to seminarians and postulants, newly ordained deacons and priests, parish and mission libraries just getting started, and the like. Books have been sent to all fifty states and a dozen foreign countries. Operation Pass Along, as it is called, is shelved in a space that measures 16 x 20 feet.

Many eggs are yet in the nest, waiting to be hatched, but meanwhile we have to make room for the chickens — more fireproof space for TAD stencils (an investment of at least \$200,000), for a larger temporary chapel (to be a small auditorium someday), for Pass Along's books, and for Hill-



speak's own fast-growing library. The solution is, of course, to find more TADollars — not more dollars from a TAD reader, but more readers who will regularly send in their birthday dollars.

As with any project, much more has been looked for, but despite a few disappointments, a few chickens have been hatched and are alive and well — and producing. Operations Unlimited (incorporated as SPEAK, Inc., an independent, non-profit, owning organization, with trustees and all the necessities) has not only remained solvent, but it has done so, and made some progress, without any help of any kind, financial or otherwise, from any diocese

of the national Church or any of its arms or agencies, nor has it diverted any of the Church's precious resources.

The whole operation has steadfastly maintained its primary and really only, purpose: to serve the Church; moreover it has remained faithful to its doctrine, discipline, and worship.

Meanwhile, gentle reader, be assured that all Hillspeakers will look after the eggs,, keep the chickens laying, and do all they can to serve the Church faithfully and carefully.

Happy birthday, everybody!



HABITS

HABITS have much to do with the quality of our individual and corporate lives. I know that many of the things that I do in my work are prompted as much by habit as by a sense of duty. I am sure, also, that habits just as frequently hinder me from doing what is my duty. If we are to live fully Christian lives, we must seek to overcome bad habits while working to cultivate good ones. Many of us have formed bad habits in church attendance, prayer, study, and giving. I have seen recently,

however, a strong increase in regular and frequent church attendance and a more serious response to giving for the work of the Church. I also see some — not many — signs of increasing interest in the study of our faith and in a deepening prayer life: all of them are encouraging and must be seen as "hopeful signs, and habits play an important role in them. Bad habits are not easily overcome, and if you are one of the many who are working toward new and better habits, you will find that you have some hard work cut out for you. The only way to be sure of developing and deepening your Christian life is to acquire good habits, for they can always overcome bad ones.

I can hear some people quarreling with that statement. I'm sure that it has already entered your mind that making your Christian life a matter of habit would reduce its value as a sincere expression. Your thought may be, "If I attend church and give and pray habitually, won't that be an insincere action rather than a real and willing offering of myself to God?" Of course there is the danger in making Christian living so habitual that it will cease to be a real offering of ourselves, but on the other hand, if the fundamentals of Christian life are

made habitual, we can go on to an even deeper expression of the Christian Faith in our lives. Habits become harmful only if we become satisfied with them and stop seeking to grow and develop. Once attendance becomes habitual, we can develop an ever-deepening participation in worship with a more adequate preparation beforehand and a more sincere thanksgiving

afterwards. When that becomes habitual, we can, in turn, seek to make a fuller relationship between worship and daily living, and develop daily worship in our family and at the parish's daily services. That is the true aim of the Christian life — a continual deepening of our entire relationship with God in Christ through His Church. —A parish bulletin

STAND FAST

IN VIEW of much muddled thinking in the Church today, it is timely that we should think about the office of a bishop, and the work of a bishop: for if the . . . Church . . . does not adhere to the Catholic and time-honored concept of episcopacy, we shall be in for a turbulent future. There already is a lack of direction and authority on the whole subject of episcopacy. . . . after being bishop for thirty years, I am firmly convinced that the shepherd idea of a bishop's office — being Father-in-God, is preeminent.

A bishop visits the parishes in his diocese regularly; he meets his flock individually; he knows them by name. As he carries his pastoral staff in the churches, it is a reminder both to him and to his people of the pastoral nature of his work. . . . We live in a changing world, and values once held in reverence are being called into question today, but there are eternal verities which never change: they are the essence of the Body of Christ. To every bishop there is the call, "Stand fast in the Faith!"—A retired Canadian archbishop



BOREDOM is cured by prayer, by abstention from vain speech, by working with the hands according to our strength, by reading the Word of God, and by patience; for it is born of a faint soul, of idleness and vain speech.—St. Seraphim of Sarov (1759-1833)

THE FIRST YEAR

IN THE year that I have been rector of this parish, I find that we have much for which to be thankful:

Increased attendance at the Sunday Eucharists; weekday Eucharists have been instituted.

There is now a Sunday School, nursery, pre-school, and graded classes. We have devoted and knowledgeable teachers — but need more.

Twenty-five young persons and adults have been prepared and presented for Confirmation.

We had a good Every Member Canvass, and our financial support has shown considerable improvement.

We have good organ and choir music.

The fabric of our church buildings has been renovated and improved, inside and out. We still have much to do, especially in the new parish house and some of the Sunday School rooms.

We have not only assumed all financial obligations to the diocese, but have paid up the \$2,800 deficit of several years.

We have added a dozen new families.

Our office staff (all volunteer) has brought our records

up to date, acquired helpful equipment, such as addressing and folding machines, and operates efficiently.

The weekly bulletin now goes to 500 persons or addresses.

The rector regularly visits and takes Communion to eighteen shut-ins, and has visited about half the homes of our parishioners.

Traditional Prayer Book services and ritual have been accepted (nobody has expressed any regret that the Green Book has been stored in the heater room).

The rector and congregation have presented a stable, sober, dignified, and, I believe, attractive image to our community. We have not engaged in any P. T. Barnum promotional stunts but have tended to our own business.

A newcomer to our congregation receives a hearty welcome and acceptance.

It has been a very good year.
—From a parish bulletin



If God had planned to allow today's permissiveness, He would have given us not Ten Commandments, but Ten Suggestions.—A parish bulletin

PENITENTE

In the Church of Our Lady in a small village in Mexico, Pepe sat while the priest scolded him. "It was very wrong to steal the goose, my son, very wrong."

Pepe's head was lowered and he raised his eyes only, "Would you like to have the goose, Padre?"

"Of course not, my son — return it to the man from whom you stole it."

Pepe shook his head sadly. "I have offered it to the owner, Padre, but he will not accept it."

"In that case," advised the priest, "you may keep it for yourself."

Pepe jumped up and squeezed the priest's hand. "Thank you, Padre, my conscience is now clear."

That evening, when the good priest went to feed his flock of geese, one was missing.—Submitted



TODAY'S VERSION

A Sunday School teacher asked her pupils why Mary and Joseph took Jesus with them to Jerusalem. The prompt reply: "It was because they couldn't get a baby sitter!"—*Sunday*

STARRY EYED

A Dutchman was explaining the red, white and blue Netherlands flag to an American.

"Our flag is symbolic of our taxes," he said. "We get red when we talk about them, white when we get our tax bills, and blue after we pay them."

The American nodded. "I know what you mean. It's the same in the U.S.A., only we see stars, too."—A parish bulletin



ONCE IS ENOUGH

The headmaster of a girls' school in the Barbados received the following note from the mother of one of the girls in the school:

Please excuse my daughter for not having her homework ready for classes today. She was confirmed last night. I trust this will never happen again.—A parish priest

TESTIMONIAL

In an Eastern parish, a very small boy, attending a celebration of the Eucharist, was listening carefully to the Words of Consecration, and the directions to eat and to drink evidently recalled suggestions given to him at the family table, for he added in a loud voice, "It's good for you!"

GALLIVANTERS

THE CANONS, and the Constitution, of the Episcopal Church are clear in stating that "a Bishop shall confine the exercise of his office to his own Diocese . . ." (Article II, Section 3), and a bishop "who ceases to have episcopal charge shall be subject in all matters to the Canons . . ." (Title III, Canon 18, Section 9b), although he may " . . . perform episcopal acts at the request of any Bishop of this Church, having ecclesiastical jurisdiction within the limits of his jurisdiction" (III, 18, 9a).

This legislation has very ancient precedent. It would seem that there has always been the problem of keeping bishops at home and minding their own business. There is one big difference, however; we Episcopalians today merely say what ought not to be done. In the fourth century Mediterranean world, the Church was not only emphatic about the prohibition but very specific in regard to the penalty for disobedience. So in Canon XXXV of the Apostolical Canons (4th century) we read, "Let not a bishop dare to ordain beyond his own limits, in cities and places not subject to him; but if he

be convicted of doing so, without the consent of those persons who have authority over such cities and places, let him be deposed, and them also whom he has ordained." It is phrased a little differently in Canon XXII of the Council of Antioch, in A. D. 341: "Let not a bishop go to a strange city, which is not subject to himself, nor into a district which does not belong to him, either to ordain anyone, or to appoint presbyters or deacons to places within the jurisdiction of another bishop, unless with the consent of the bishop of the place, and if anyone shall presume to do any such thing, the ordination shall be void, and he himself shall be punished by the synod." Those were reaffirmed in 381 by the Council of Constantinople.

Might it not be a good idea if we Episcopalians were to reaffirm our canons and strengthen them by adopting some of the same penalties at General Convention in Minneapolis, in 1976?—A letter in *The Living Church*



In our haste to deal with the things that are wrong, let us not upset the things that are right.—An Alabama parish bulletin

Hillspeak

Eureka Springs, Arkansas 72632

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ROUSING GOOD SERMONS

MORE THAN a few people are blessed with alert parish priests, faithful pastors, who, week by week, in word and deed, lovingly and effectively instruct their flocks in the way that leads to eternal life. They may not be a Chrysostom or an Ambrose — "men that have gold and honey in their names", but they are faithful shepherds and they know the way, and the people follow them in peace, confidence, and joy.

On the other hand, it cannot be denied that many of the Church's pulpits are often occupied by sleepy watchmen, blind prophets, lazy stewards, and timid evangelists — men who by their ineptness and carelessness cast over their congregations a cloud of disinterest and sometimes despair.

Occasionally, and more particularly in the larger pulpits, arise up energetic and ambitious shepherds who, by hook or crook and for the sake of notoriety, are determined to confuse the sheep of Christ's pasture and lead them to the abyss of damnation.

It is no secret that, by and large, the sermons which we hear today are either ill-prepared, poorly preached, usually

impertinent, and generally ignored, or else they are so monstrously heretical as to be flagrantly blasphemous. That could not be said of anything that came from the pulpit of John Donne (1572 - 1631, Feast Day, 31 March), and that is reason enough why some of his sermons should find attentive ears today — a good 300 years after they were preached.

Some years ago, the University of California Press brought out all of Donne's extant sermons — 160 of them, in ten volumes. What pulpiteer today will have his sermons published 300 years from now — and by a secular press?

For a long time, Donne was the talk of town and gown because of his lively poetry; now people — men and women in the pew, to say nothing of priests in the pulpit — are discovering and making use of his sermons — masterpieces which not only contain some of the best Elizabethan prose but some of the finest poetry in the English language.

A poet's first job is to sing or cry, to rejoice or lament, from the heart, and anybody who knows Donne's poetry knows how beautifully he sings.

When people read his sermons (imagine in these days poetry or lamentation in a sermon!), they find the same beauty, the same vigor, the same reality, the same timelessness. He preaches as he sings, and with the same urgency, the same sensitivity, and the same love — the same, but all turned in another direction and to a higher end. As Donne knew and enjoyed and suffered from earthly love, so did he know and enjoy and suffer from a heavenly love, and as a good poet and a good priest he had to tell the whole world about it.

Moreover, Donne was not blown about by every blast of vain doctrine; he taught the faith — the faith once delivered to the saints; he not only knew

his job and did it well, but he also used good material — the Bible and the Fathers.

We who sit quietly in church and hear sermons Sunday after Sunday, will no doubt find grace also in taking to a comfortable chair or our familiar bed and there reading aloud Edmund Fuller's selection of Donne's sermons (*The Showing Forth of Christ*, still available from the Episcopal Book Club, Hillspeak, Eureka Springs, Arkansas 72632, \$3.90). We can be transported through time and space to old St. Paul's Cathedral Church and hear a master of our native tongue speak in a glorious manner of the glorious truths of our glorious faith.—From "Ember tidings", Winter, 1964

A MORNING PRAYER

BE WITH me, Lord, at my rising in the morning. Have kindly regard to me, my Lord, and guide my actions, my words, and my thoughts. Keep me in the right path, that I may spend the day according to thy will. Give me reverence of thee and a repentant heart. Guide my hearing, that I pay no attention to backbiting, nor to untrue and foolish talk, but let my ears be alert for the voice of God. Watch my steps, that I go not about from place to place with idle mind, but united with the thought of God in my mind. Restrain my hands, that they be not ever seeking undeserved rewards, but let them be as it were in service, offered to the Lord of this world, that the prophet's prayer may be mine. The lifting up of my hands shall be my evening sacrifice.—Church of Wales, X Century

HOLY TRADITION

HOLY tradition is the orderly transmission of God's revelation, and is evidence of the activity of the Holy Ghost in each age including our own. Since Old Testament times, God's people have been a remembering people, telling their children about the mighty acts of God, and eventually setting them down in writing, thus forming Holy Scripture. The Church of the New Covenant continued the same practice: the apostles recalled the wonderful account of the new life made possible in Christ Jesus; by the end of their generation the account of salvation had been committed to writing, and so the New Testament took shape. Holy Tradition is not held in esteem by extremists; they would like for us to abandon it altogether. St. Paul entered the Church after the resurrection of our Lord. At times he wrote that he was preaching what had been told him: For I have received of the Lord that which I delivered unto you (I Corinthians 11:23). The New

English Bible translates it, "For the tradition which I handed on to you came to me from the Lord Himself."

Holy Tradition can most clearly be seen in the make up of the Bible: certain books are included, while other writings from the same period of time are excluded. In the early centuries of the Christian era, different national Churches had their own ideas of what books made up Holy Scripture. A Church Council in 397 produced an official list, which became the index page of our Bible. Some Churches of the East were disappointed that the Book of Revelation was included, while Churches of Europe and Africa were disappointed that venerated literature such as the Shepherd of Hermas and the epistles of Clement were not included. The point is that the Holy Ghost guided the Church in the formation of our present-day Bible.

The liturgy of the Church, the hymnody, the Church year, formulated by inspired Chris-



tians, have been accepted by the majority of Christians. We must continue in the faith as we have received it, not substituting science, psychology, or temporary fads as the basis for understanding and practicing historic Christianity. Science and psychology have their own rightful place in human endeavors, but not in the running of the Church; temporary fads are so obviously commercial that Christians should avoid them completely.—A parish bulletin

would take the place of confidence between man and man; the tribunals would be scenes of bribery and injustice; avarice, perjury, ambition, and revenge would walk through the land and render it more like the dwelling of savage beasts than the tranquil abode of civilized and Christianized men.—*M. Guffey's Reader* (1854)

THE DUTIES OF A PRIEST

(From an old Service Book)

DOUBT

IF YOU can induce a community to doubt the genuineness and authenticity of the Scriptures; to question the reality and obligations of religion; to hesitate, undeciding, whether there be any such thing as virtue or vice; whether there be an eternal state of retribution beyond the grave; or whether there be any such being as God; you have broken down the barriers of moral virtue, and hoisted the flood gates of immorality and crime. I need not say that when a people have once done this, they can no longer exist as a tranquil and happy people. Every bond that holds society together would be ruptured; fraud and treachery

To set forth the eternal praises of God; To celebrate the Eucharist; To administer the Sacraments; To forgive the sins of the penitent; To bless; To teach the Faith; To drive away false teaching; To rebuke and exhort; To be diligent in prayer, and in the reading of the Scriptures, especially in the daily Office of Morning and Evening Prayer; To strive in all things for perfection.

Ponder that well. Most people would be apt to make a different list which would make great use of words like Committee, Synod, Youth Club, Bazaars, Jumble Sales, Fete, and a hundred and one other things which have little to do with the priestly office.

—*Sunday*

HUMILITY

WHILE reading the majestic words of the Litany last Sunday and relishing the good sound of its so-called archaic English as it rolled out of our mouths, it occurred to me that a generation raised up on the language of the ancient conversation of prayer would be humbler folk than we are. The Litany in the Book of Common Prayer is an unexcelled expression of a number of facts about God and our relation to Him, and I commend it to your private and public worship.

The burden of the Litany is one of utter dependence: the officiant and the responding congregation are knelt in supplication; from the very outset the cry in the prayer is "Have mercy upon us". The plea, like its cousin in the *Kyrie Eleison* (Lord, have mercy upon us) is not so much the groveling whine of a dog that is used to being whipped; rather, it is a way of acknowledging that God only can really be of help to us, and since He is all-merciful, we approach Him with confidence.

The Litany contains a whole catalog of the evils which can so quickly overtake us, and we might be surprised to read some

of the things from which we ask deliverance: "lightning and tempest . . . earthquake, fire, and flood . . . plague, pestilence, and famine . . . battle and murder and . . . sudden death", "sedition, privy conspiracy, and rebellion . . . false doctrine, heresy, and schism . . . hardness of heart, and contempt of [God's] Word and Commandment".

Consider the gifts that we ask God to give us: "an heart to love and fear thee, and diligently to live after thy commandments", "to strengthen such as do stand . . . comfort and help the weak-hearted . . . Raise up those who fall . . . and . . . to beat down Satan under our feet". We ask Him "to forgive us all our sins, negligences, and ignorances . . . to endue us with the grace of thy Holy Spirit to amend our lives according to thy holy Word". In the closing sections, we pray, "Deal not with us according to our sins. Neither reward us according to our iniquities." We end it all by saying, "We do put our trust in thee."

To a prideful and puffed-up generation, a stiff-necked and rebellious people, a nation of people who trust in their own

ability to deliver themselves, that is rare language indeed. It flies in the face of most of our political rhetoric; of a lot of contemporary. "do it yourself with the untapped power of your mind" religion; and of a man - come - of - age sociology. What it says, briefly, is: We acknowledge that we are weak, that we fall, willy-nilly, into the most horrid patterns of behavior; that, try as we may to get out, there is no way out of that mess but through the mercy and the compassion of the Saviour; and that we humbly and meekly set His own promise between God and our own sins.

—A parish priest



*Faithful and valiant soldier
of Christ
who, on all occasions,
Stood forth the able and in-
trepid
champion of the Church of God.*

—Inscription on the tomb of John Henry Hobart, III Bishop of New York, in the graveyard of Trinity Church, Manhattan

QUARTER WATCH



ON THE FOURTH Sunday after Easter in Christ Church, Lexington, Kentucky, the recipient of Operation Pass Along's 5,000th book, a seminarian at the Episcopal Theological Seminary in Kentucky, was made a deacon by the IV Bishop of Lexington.

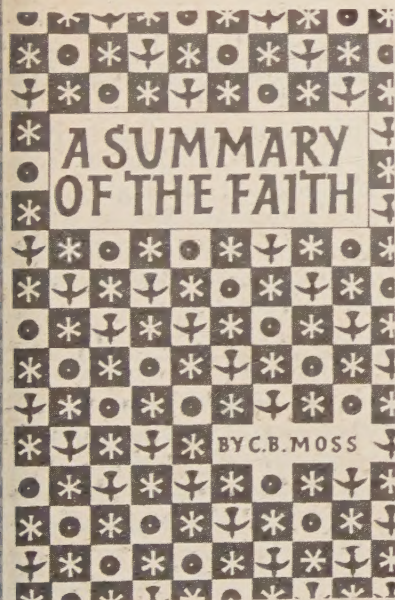
¶ Readers are assured that TAD does not sell or rent its mailing list.

¶ The Order of the Holy Cross has begun its second year at Tower Hill, Pineville, South Carolina (29468), near the Santee Dam and large Lake Marion, somewhat midway between Columbia and Charleston, where four old-time Holy Cross Fathers pray, work the good land of a plantation (it could be theirs someday), keep silence, and hope to provide for other men who want to do the same thing, and, in good time, accommodate retreatants and retreats:

¶ A hearty thanks to the Churchman in Bethlehem, Pennsylvania, who sent Operation Pass Along six good books about the Church, including C. S. Lewis' *The Problem of Pain*. We should like to send an acknowledgement, but we found no return address on the

package nor any name on the flyleaves of the books.

¶Hospitality is the art of making people want to stay — without interfering with their departure.



¶C. B. Moss' 20-chapter, 47-page, *A Summary of the Faith*, a reproduction of the cover of which appears above,

is available from the Episcopal Book Club for \$1.00 per copy, postpaid when remittance accompanies an order. Now in its fifth printing, the slim volume is a classical defense and exposition of the faith and practice of the Church, and one that every Churchman, no matter how knowledgeable in ecclesiastical matters, should have close at hand. To order, send your name and address and one dollar per copy to the Episcopal Book Club, Hillspeak, Eureka Springs, Arkansas 72632.

¶The Diocese of Hereford (130 miles NW of London, in the Province of Canterbury) recently observed its 1300th anniversary; Putta, VI Bishop of Rochester, fled to Hereford in 676 after his own cathedral church was destroyed, and its present Bishop is the 102nd in succession from its founder.

¶Will the good Churchman in the 908 ZIP Code Area, who failed to give an address and complete name but asked TAD to urge the General Convention's Houses of Bishops and

* * * * *

It is right and holy, brethren, that we should be submissive to God rather than to follow those who through arrogance and insubordination are the ringleaders in a quarrel fomented by detestable jealousy. No ordinary harm, surely, but serious danger shall we incur if we recklessly yield to the caprices of men who plunge into strife and sedition to estrange us from the cause of right.—St. Clement of Rome (23 November)

Deputies to vote against the replacement of the Book of Common Prayer and against priestesses in the Church, and who sent along several "Andrew Jacksons" to back up that concern, be kind enough to accept this form of thanks? (Note to the General Convention folk: The same gracious Churchman had also this to say: If the men who have been made priests (and some bishops) and who preach, write, and talk for discord, confusion, and discontent, and change for the sake of change — obviously with the help of Satan, what can we loyalists do except to work with the same diligence for the preservation of the faith and practice of the Church — and raise our voices "loud and clear".)

¶The Postal Service has upped its charge for supplying TAD with a reader's new address to twenty-five cents!

¶The Bishop of Western Massachusetts recently opened Canterbury Towers — 156 apartments for the elderly (over 62) with low or moderate incomes, in Worcester.

¶Following an overwhelming vote by their congregations and in accordance with a plan developed by the Rector of 280-year-old Trinity Parish, in the Diocese and City of New York, three of its chapels, Intercession, St. Luke's, and St. Augustine's,

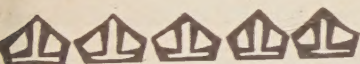
are to become full-fledged parish churches, with each receiving a \$7-million endowment (smaller grants will be made during the next ten years) from Trinity's own assets which include \$47 million in choice downtown real estate holdings, most of it comprising land given to the Parish by Queen Anne in 1705. At one time Trinity Parish had nine chapels; its sole remaining one, St. Paul's, the oldest public building in Manhattan, is regarded as part of the Trinity congregation and is a chapel in name only.

WANTED

TAD is still looking for a complete font (with *italics* and SMALL CAPS) of ten point No. 292 Benedictine Book for Linotype. If you have such a font or know somebody who does (who might be willing to part with it) please write to *The Anglican Digest*, Hill-speak, Eureka Springs, Ar-

¶By reckoning the 1960 dollar to have been worth a dollar, in 1970 it was worth 72 cents, and in 1975 it was worth 55 cents. The dollar that TAD hoped to get from its readers, beginning in 1958 when TAD

started up, is now worth approximately fifty cents — but it is still a TADollar, it still does a TAD-size job, and is still the best way for TAD readers to mark their Happy Birthdays!



¶The Right Rev'd Reginald Heber Gooden, 66, Bishop of Panama and the Canal Zone from 1945 to 1972, who resigned to make way for a native-born bishop and thereupon became Assistant Bishop of Louisiana and later the senior active bishop in the American Church, has retired with his former title and dignity to Coral Gables, in the Diocese of Southeast Florida. He began as

a deacon in Spain, was a priest in Cuba for ten years, and served as bishop for 31 years in nine different countries in North, Central and South America. His retired, but still active, father, Robert Burton Gooden, born 17 September 1874 and consecrated Suffragan of Los Angeles in 1930, is probably the oldest bishop in the Anglican Communion.

¶On the Seventh Sunday after Trinity in St. Andrew's Cathedral Church, Honolulu, Edwin Lee Browning, 47, Texas-born and University of the South-educated, a priest since 1955, consecrated Bishop of Okinawa in 1968, sometime Bishop-in-Charge of American Churches in Europe, and most recently Executive Bishop for

NOTE

oupon (not subscribers, e like) has ame and ad- n the re- de. Foreign are asked to their address he envelope. ve time and an acknowl- r will not ed unless re- Thank you, y Birthday!

76-B

clip and mail

If your birthday falls in October, November, or December, please detach the special envelope from your calendar, place your TADollar(s) in it, stamp it, and mail it. Just in case you have misplaced (or have already used and want another) your envelope, we have bound one in to the centerfold of this issue of TAD. Whichever or whatever envelope you choose, be sure to use it — and so keep the little magazine coming to you and going to others for another year. Happy Birthday!

National and World Mission, was enthroned as II Bishop of Hawaii in succession to Edwin Lani Hanchett who died last year.

¶George Paul Reeves, 57, Bishop of Georgia (see city: Savannah) since 1972 (priested 1948, consecrated 1969) has been elected President of the American Church Union, in succession to the Rev'd Albert J. duBois who will henceforth devote his full time to directing the work of Episcopalians United and who has received the title of Honorary President [of ACU] for life, with seat, voice, and vote on the ACU's Council and Executive Committee.

¶In Ascensiontide, Claude Charles Vaché, 49, North Carolina-born and -educated, a priest

since 1953, and most recently Rector of Trinity Parish, Portsmouth, in the Diocese of Southern Virginia, was consecrated Bishop Coadjutor of that diocese in eventual apostolic succession to David Shepherd Rose, 63, VI Bishop of Southern Virginia.

¶On the last of the Whitsuntide Ember Days, John Shelby Spong, 45, North Carolina-born and -educated, a priest since 1955 and recently Rector of St. Paul's Parish, Richmond, in the Diocese of Virginia (the city is divided between the Dioceses of Virginia and Southern Virginia, but serves as see city of Virginia), was consecrated Bishop Coadjutor of Newark, in eventual apostolic succession to George Edward Rath, 63, VII Bishop of Newark.

76-C

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